THE UNITED CHURCH

JANUARY 7, 1959

OBSERVER

Church World Service

EXTRA FOOD FOR REFUGEES' CHILDREN (page 8)

Palestine's Refugees
by E. L. Homewood

Around the Congregation
A cartoon feature

Letters

That Freight Rate Hike

Dear Sir: . . . You are sometimes unimpressed with politicians! And you are from Toronto! If you were from the West or from the Maritimes you would be impressed all right. You would be impressed with a 17 per cent. freight increase, which has caused more people to take the Name of the Lord in vain, than anything any provincial M.P. could impress upon the people. . .

Interview anyone from the West or from the Maritimes, who must employ the railways to transport their goods. You will find only the religious people who are true to their faith, who do not take the Name of the Lord in vain.

Although worldly matters are not in your department, still there should be some way to inform the Federal Members of Parliament that a just balance is the delight of the Lord.

Pibroch, Alta. Kenneth Grasby.

Four Changes Needed

Dear Sir: Many women second the resolution of E. Prinselaar (lay supply) "Get Rid of the Furnished Manse?" It will happen when ministers in particular and Woman's Associations **want it that way.**

Presbytery, Conference, Dominion Council and ministers have for the last 10 years been pressuring us to have a **furnished** manse and until that changes there is little anyone can do about it.

This is the answer: (1) change in thinking, (2) a modern well-kept house, (3) decorated if necessary to the choice of the incumbent minister and his wife, (4) equipped with a modern refrigerator, stove, piano and, if necessary, neutral rugs in living room and dining room. No other furniture or furnishings! If the minister and wife want automatic washer, dryer and freezer, they should buy it and there can be no criticism about who will pay for it.

This solution will save many heartaches and headaches and preserve a better relation between women, parsonage committees and ministerial families. . .

(Mrs.) Dorothy E. Hunt.
Glanford Station, Ont.

Concerned About Crowe

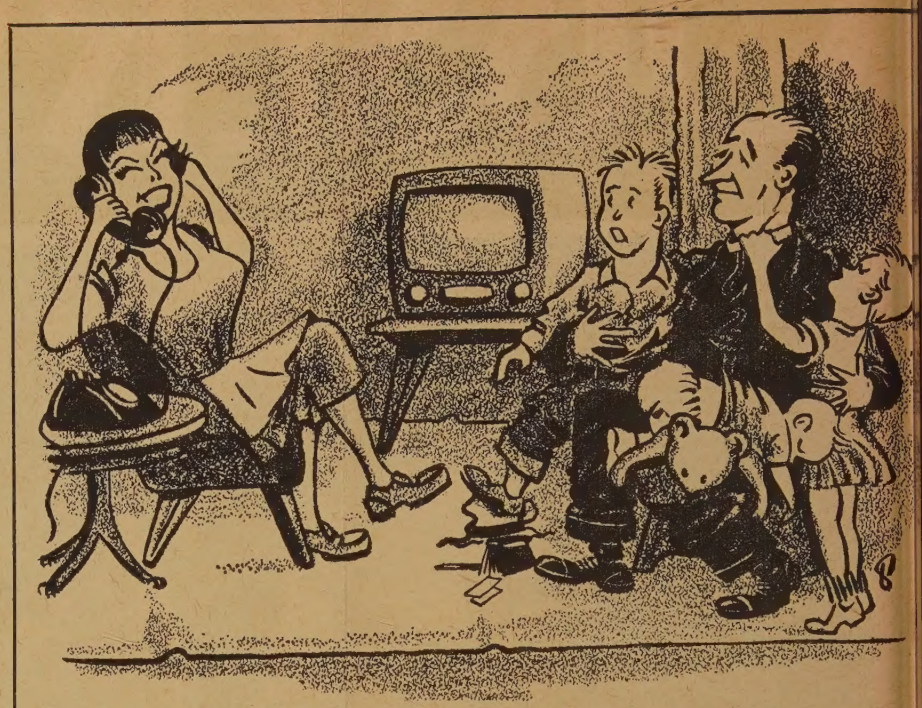
Dear Sir: As a member of the United Church, as a graduate of a United Church college (Vic), and as a teacher, I am concerned about the Crowe affair at United College.

There are two aspects to the case. The first is the problem as to whether justice is being done to Professor Crowe. The second is the effect the case is having as reported in the press and periodicals of the country. The impression gaining widespread acceptance is that certain private rights and the principle of academic freedom have been prejudiced. Also the method of conducting their investigation and the report presented by the CAUT Committee has received a much more favourable press than the investigation and report of the United Church Committee.

The United Church cannot allow such an unfavourable impression to become current. It is time, therefore, through your columns, that a realistic and complete account of the situation — less whitewash — be presented. The case is not blowing away, but blowing up a storm; and the Head Office policy of doing nothing in the hopes that it will go away is not good enough. (Did we not learn that in the "Indian case" of two years ago?)

I will look for an early story which I hope will dispel my concern. Even if the case has been badly handled, is a frank admission and correction not healthier than a silence that lends credence to rumour?

Waterloo, Ont. J. Ross Dunford.



"It's all right to chat, Lucinda, the children are in good hands!"

Sir George and Cartoons

Dear Sir: More than once or twice I had nearly made up my mind to abandon **The United Church Observer**. . . But once in a while there comes along a stimulant, such as the cover story of December 1st. Sir George MacLeod gives a standard for Christians really worth inhaling. . .

So for a while yet I will subscribe to **The Observer.**

Mayorthorpe, Alta. A. E. Sherratt.

Dear Sir: My opinion of the cartoon is summed up in these words—it is the first thing I turn to when **The Observer** arrives—and enjoy it always.

Dartmouth, N.S. W. E. Aitken.

Dear Sir: At a recent meeting of the Official Board of the Burford United Church the following motion was passed unanimously:

That we write The United Church Publishing House and express our appreciation for the very excellent and interesting issues of **The Observer.** It is our belief that great progress has been made in the past few years in this publication and we wish to convey to you our sincere thanks.

Burford, Ont. W. H. Eddy,
Clerk of Session and Secretary of Official Board.

The University Question

Dear Sir: I was deeply interested in your editorial re a University in the north. Many attending High School in northern Ontario cities would attend University if one were nearer. Outside of the cities students anxious for education have to spend their High School days boarding in town in order to attend. When it comes time for college they are unable to afford it.

It is a problem about which the chu and the community should be deeply co cerned. Are we going to sit back and let Roman Catholic Church educate our yo of the north? . . .

But I was extremely shocked to think t you suggest that we use O.L.C. as a Univ sity. We do not have enough United Chu Schools such as Albert, Alma, and Onta Ladies', where pupils are given Religio Knowledge, high standards of living taught, and students are personally enco aged by their teachers for further study a work in the church. This year O.L.C. ha greater attendance than ever, and girls co from many far-away points. Nor would beautiful old Gothic architecture pro inviting to a modern University.

Let us do all in our power to build n quarters for a Church College or Univers so necessary to serve the territory betw Toronto and Kingston. However, do n take O.L.C.! The experience and fellows and training which they are receiving fr Dr. and Mrs. S. L. Osborne and their st is such that it is difficult to put into wor Students who have or are attending Onta Ladies' College speak for themselves. I ha felt delight in encouraging girls to lo forward and plan to attend.

(Mrs.) Marjory J. Maxw
Walter's Falls, Ont.

Revised Vows

Dear Sir: I was very pleased to read Rev. J. O. A. Stevens' letter regarding "revised standard version" of the marria service. It is gratifying to realize that c ministers recognize the need of young peo to understand "fully" the importance of th nuptial vows. For how else can they ke these vows? . . .

Having just recently become a memb of the First United Church, along with husband, I've had reason to appreciate fu the efforts of our ministers to help us understand the vows we take. . .

Prince Rupert, B.C. (Mrs.) Betty O. Wa

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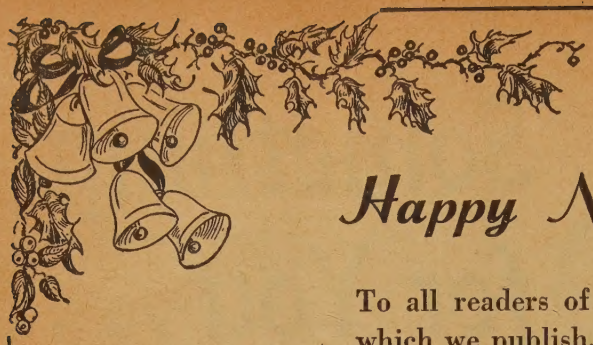
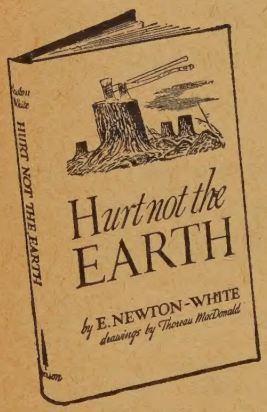


Happy New Year Greetings

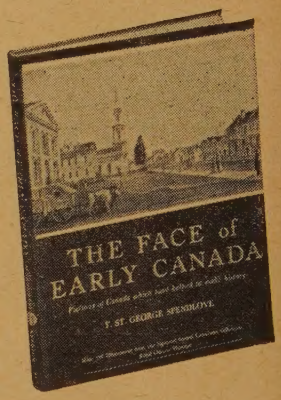
To all readers of THE OBSERVER and of the books which we publish. Those presented on this page are among the most important and interesting of all that have appeared during 1958. I recommend them heartily.

The Book Steward.



HURT NOT THE EARTH

THE FACE OF EARLY CANADA



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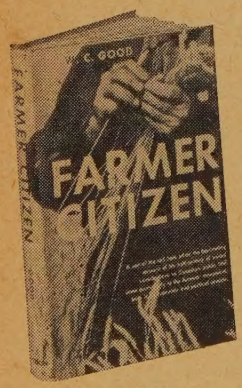
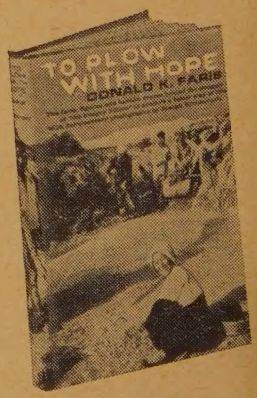


FARMER CITIZEN

TO PLOW WITH HOPE



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JANUARY 1, 1959

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Dr. E. J. Thompson

IN THE NEXT ISSUE

Edmonton's St. Stephen's
By A. C. FORREST

Capital Punishment
A SYMPOSIUM

Observations

THE REFERENCE HANDBOOK issue of THE OBSERVER is off the press and a copy has been mailed to every pastoral charge. Two years ago we published an extra 60,000 and ran out. This time we are making it an extra and it will not be mailed to regular subscribers. There are several reasons for this, one being that we didn't like to sacrifice a regular issue for it. Also this one will be on much superior paper stock; it will not be dated; it will be of value for at least two years. It won't contain regular advertising but special advertising suitable for such a catalogue. Ministers will find it a valuable reference book, and we welcome orders. See advertisement.

* * * * *

● IN JORDAN last year the editor was told that there were 500 applications for every U.N. scholarship available to the young people in the refugee camps. A Canadian visitor is pestered by young people begging him to vouch for them so that they may emigrate to Canada. For the vast majority of the million Palestine refugees in the East there is no hope but living on the dole of the U.N. Managing Editor Homewood, who visited camps there and in Greece recently, writes about it on page 8.

* * * * *

● THE MOST APPRECIATED 'phone-call that has come to the editor's office this year came the other morning from Dr. Donald Watt of Bella Coola Hospital. He thanked us for the editorial saying nurses were needed in the Church hospitals, and reported they had enough nurses now . . . but if nurses reading this want to serve in the future they should get applications in to the Home Mission Board or W.M.S.

* * * * *

● SOME OF OUR GRANDPARENTS would not have approved, but the parents of church young people seem to think that the trend of the time reflected in Y.P.U. New Year's parties is good. They play the old year out and pray the new year in. Typical of Central Canada customs at least is the programme planned for the Y.P.U. Executive of Hamilton Presbytery. About 100 of them will meet for a party New Year's Eve in the hall of the old Barton Stone church. At 11.30 the fun stops and they go into the church for a watchnight service. At midnight they are at prayer; at 12.15 they return to the hall for food, a fellowship circle, and more party.

THE SAME TREND has been taken up by their parents in many of the churches, although the older they get the less inclined they seem to stop for prayer, and more inclined to go home early. One minister says that he finds all sorts of people like to have a good time New Year's Eve, but they don't like to go to public places where so many are drinking. So, they have parties at their churches. In some churches the celebrations and watchnight services are for both the young people and their parents. See page 13.

* * * * *

● FORMER ANGLICANS who have become members of the United Church often say rather wistfully that they miss their own service. We can sympathize with them, and understand those United Church people who have become confirmed Anglicans and have learned to love the liturgy. To the stranger, the Anglican service may be a little confusing, but for those who have grown up to know and love it or for those who have been instructed in it, one of its finest features is that they can participate.

APPLEBY BOYS' SCHOOL at Oakville, Ontario, is a private institution, with an Anglican tradition of worship. Once a year we worship with the boys at Sunday evening chapel. In the service, of course, are lads of many churches but they soon learn the responses and participate fully. It's amazing really to hear all those little United, Presbyterian, Baptist, Roman Catholic and other boys chanting the Psalms, reciting the General Confession, and the Creed, and the choir go soaring off in the descants. In her posthumous letter published in November, Madame Biéler (who had died in Montreal, aged 94) passed on advice to United Church ministers to provide more opportunity for "participation" by the worshippers in the service. The boys' school shows that we will respond if given the opportunity. ●

Editorial

Peace in Winnipeg

WE are glad, for the sake of a church which was dividing and a college that was suffering, that peace has come at Winnipeg. Had it not been achieved we would have joined those who were demanding a full judicial investigation, something which the Board of Regents, the College, Principal Lockhart and the majority of United College faculty desired.

There is little value now in trying to go into the unhappy events of the past, although something of the Winnipeg situation in mid-December is described in this issue. Those who will never know the full details of this story should remember that while the above-mentioned asked for an impartial investigation, Professor Crowe and his advisers didn't want one.

The greatest regret we have is that Principal W. C. Lockhart, one of the church's ablest men, was exposed for many months to vicious attack. It was far beneath the dignity of the academic community. Perhaps the finest tribute which can be paid is that he carried himself with dignity, and reacted as those who knew him expected—like a Christian gentleman.

We hope it was some comfort to him to know that the General Council of the United Church, the Board of Regents of his College, the thoughtful church people of his city, the people of the church in Toronto he served with distinction for 13 years, stood behind him. He has always been a great churchman. We believe he is greater now.

It is our strong conviction that the report of the C.A.U.T. does a great disservice to Dr. Lockhart. We make no personal criticism of the two distinguished members of the committee who produced it.

But within the C.A.U.T. itself there were those who charged it was wrong for its executive, members of the Faculty of the University of Manitoba, to proceed with executive action in such haste. The C.A.U.T. has important work to do in Canada. Many matters must be worked out. It is quite properly interested in academic freedom (which was not a real issue in this case), in tenure, in security, in proper procedures in dealing with professors and administration in case of dispute. In this there were errors—as others made errors of judgment, too—the result of inexperience and haste.

We hope that the C.A.U.T. will not look upon this incident as a model for future procedure, but as an experience from which lessons should be learned. Teachers and professors should be secure in their rights. But Principals and administrations should not be treated as Dr. Lockhart was treated in United College.

We trust that the report of the C.A.U.T., a long document which exposes the C.A.U.T. to a great deal of criticism, and is hurtful to others, will be filed away.

A UNIVERSITY OF NORTHERN ONTARIO

WHILE troubles beset Winnipeg, and people of litt perspective across the land shook their heads an wondered if the Church should be in education at al good news came out of northern Ontario. In Sudbur nearly 100 ministers and laymen from six United Churc Presbyteries gathered on the invitation of Dr. E. Lautenslager of St. Andrew's Church, and unanimous endorsed the establishing of a Northern Ontario Universit Association, under the auspices of the United Church.

The way embarked upon may be slow and arduou But the start has been made and the response is goo The north needs a University. The Church needs to pre on in this field. It pioneered in higher education in th country. In Ontario, with one exception, every institutio of higher learning was founded by a Church.

We have been assured by Premier Frost that th Province welcomes the establishment of new churc institutions, Protestant or Catholic, when they are wise planned and strategically located.

The Sudbury proposal calls for a University "Protestant and/or United Church foundation and contro or at least a Protestant college in a federated Universit part of which might be founded and controlled by oth denominations or faiths." This suggests willingness co-operate with all including the Roman Catholics, wh are to be commended for their vision, record and willin ness to co-operate in higher education with other churche The base is broad. The ideals are sound. The beginni is good.

IT'S NOT AN OPTION

THERE is some agitation in the church for a larg duplex envelope. The present duplex one was design for coins years ago and church people can't give generous enough with silver collections. There is also advocacy f a single envelope, and in some places for a tripl envelope. There are arguments for each.

The duplex envelope with the "red side" has served t church well, making it convenient for faithful membe to divide their givings between the needs of the loc church and the larger work. But it has another weakne besides the practical problem of size. It seems to gi the impression that Christians have an option as whether or not they should support the mission of t church outside the local congregation.

There is no such option for the Christian. There m be an option as to what proportion will go to the local, a to the world church. One member may divide his week givings 50-50, and another 75-25. But for the Christia the thorough-going member of the Church of Chri the Church is not just a congregation; it's national, a international in its witness and service.

We are not convinced that there is a better method th the approved duplex envelope—except to increase its siz But we do know this: a man cannot be a mature Christi and have concern only for his local community—not a world like this, with a Gospel like ours.

THE UNITED CHURCH
OBSERVER
JANUARY 1, 1959

l Moderatorial Message

THE PATIENT GOD

By ANGUS J. MacQUEEN*

WHEN James Garfield (later President of the United States) was principal of Hiram College in Ohio, father asked him if the course of study uldn't be simplified so that his son might e able to "go through by a shorter route." "Certainly," Garfield replied. "But it all epends upon what you want to make of ur boy. When God wants to make an k tree, He takes a hundred years. When e wants to make a squash, He requires ly two months."

We are producing too many squashes and t enough oak trees in our day. The verbs e most commonly use give us away: we eap" out of bed; we "gulp" our coffee; e "bolt" our food; we "whizz" into town; e "dash" to the office; we "tear" for me; and we "drop" dead! Our age is e of anxiety, impatience, aimlessness; of naceas, quick cures and shortcuts; of cers and crackups and breakdowns. most the first words a youngster hears he begins to toddle are "C'mon, hurry l!" And ever after Mom and Pop and acher and coach all unite in reminding m that if he is "going to get anywhere life" he'd better "get a move on."

Flies on a Flywheel

Perhaps Pascal had something, when nturies ago he said, "All the troubles of an come from his not knowing how to still." When whirl is King, chaos is his ingdom. When haste makes waste, it is e more important values that are lost, til soon we are lost ourselves, in what T. S. Eliot properly called "A Waste Land." Then life is bereft of its purpose, and loses its zest and thrill. Then people are like flies on a dizzy flywheel, going like the wind but only going in circles. Is it any wonder that the psychiatrist gets many of us, and most of the rest of us just escape by the skin of our teeth?

A. G. Gardiner once remarked that the religion of Theodore Roosevelt was a cross between St. Vitus Dance and the Ten Commandments. That is a fair observation of our prevailing North American Christianity — feverish activity and moral uprightness. And the tired among us are turning to preachers and cults that promise relaxation and tranquillity. We have given up flexing our spiritual muscles, and are satisfied to conform to the accepted pattern and settle for comfort and mediocrity.

Scuttle Our Scruples!

But the rest of us are on the jump. We are men and women in a hurry. This means that we chafe at delays and indecision. In politics we can't tolerate the slow, plodding processes of representative government, and we replace them with rule by Order-in-Council, putting our faith more and more in bureaucracy which can act with dispatch. And in culture we have no time to meditate, but must bang out our books on a typewriter or our songs on a piano, while frantically smoking one cigarette after another. And in the business of making a living we scuttle our scruples for a "fast buck" or a smart investment, because the way of Christian morality is too idealistic and too slow.

But all the time God is moving with deliberate and unhurried pace. He won't be pushed. And that is why our utopian plans don't come off. We invent catchy slogans, and fire people's imaginations, and launch our wonder-projects which promise to construct the Brave New World at a clap. But soon the end is disillusionment and frustration. True, Rome wasn't built in a day. But that was different; they didn't have our "know-how." And surely if God was interested in our well-considered plans and our free way of life, and our blueprints for a better world, you'd think He'd smarten up — before it is too late! Time is running out. Here we are at the beginning of another year.

Souls, Not Rabbits

The Bible calls God the "God of patience." And it tells us that a thousand years are to Him as one day. And it admonishes us to "possess our souls in patience," and to "run with patience the race that is set before us." Why does God pay no attention to our noisy little clocks and marked-up calendars, our schedules and time-sheets? Because quality takes time, and He won't sacrifice excellence for speed. Because permanent results are only achieved by the slow pace of righteousness and love. Because He is growing souls and not rabbits, and that requires time. And because He holds the winning hand. Like a strong man he is secure and unruffled in his strength, and patient because He knows what the outcome will be.

As Christians facing a New Year, let us go forward in faith, knowing that "He that believeth will not make haste." And let us go forward with Him Who is at the same time the God of Love, the God of Hope, and the God of Patience. ●

**The Rt. Rev. Angus J. MacQueen, D.D., oderator of the General Council, The nited Church of Canada.*

Cover Story

Palestine's

A few families live in permanent homes, like this one 50 miles north of Jericho . . .

. . . but tents, caves and ruins of old buildings, such as this one, still provide shelter for thousands

RNS Photo

Food, education and medicine are given freely by the U.N. . . . Churches and governments sen money and clothing . . . but ten and caves still provide shelter for thousands 10 years after war with Israel drove a million Arabs from their Palestine homes

By E. L. HOMEWOOD

Refugees–Scar of the Near East

[N a low, cement-block hut, behind a much-used wooden table sat a big, swarthy Arab in a khaki shirt. Three r four others, wearing cast-off western-yle suits and eastern headdress, sat on enches around the rough walls. Another uffled across the dirt floor with tea for e visitors.

It was a warm, friendly gathering at the alazone Arab refugee camp, about 19 miles orth of Jerusalem. But Abdullah Razzak peared stern behind his make-shift desk he said: "We won't accept anything less an return to our homes." He is a refugee mself, employed by the United Nations elief and Works Agency to run the camp. e indicated he was speaking for the 5,000 fugees in his camp, if not for all the fugees in the Near East.

Abdullah took me into a big, bright room here young girls were learning to sew. On ery wall, bold hand-made signs declared We will always remember Palestine."

Two days later, in a fairly comfortable cond-storey office on the other side of the rrow no-man's-land which divides the oly Land, I asked an Israeli government ficial about the possibility of the refugees turning. With a stern look, the short uropean Jew told me: "We will never let em back; we can't, it would be suicide r the State of Israel."

10 years in same spot

So a million Arab refugees are in exactly e same spot they were 10 years ago when ey lost their homes, farms and jobs rough what the Israelis term the "war of dependence." Thousands of Arabs chose stay in Israel after the war; there are veral now in Parliament.

But the Arab refugees are the best off nong all the refugees of the world. They are the only ones who are the responsibility of the United Nations. Their camps of tents and huts are crowded, but I saw much poorer living conditions in Greece where 500 ethnic refugees, mainly white Russians, live in stable-like cubicles in an abandoned tobacco factory.

The Arabs get medicine, milk, food and education through UNRWA. Money and clothing trickle in from dozens of churches and relief and welfare agencies in 42 countries.

Money, clothes and flour

Five Canadian agencies, including the United Church's overseas relief committee, are listed in the last U.N. report on Palestine refugees. In the last eight years, the United Church has sent $40,000 in cash, and 350 tons of used clothing to the Arabs. According to United Nations evaluation, the clothing represents a contribution of $700,000.

The Canadian Government's contribution for the last year reported was $300,000 in flour, and $950,000 in cash.

I suspect that the camp I was shown was one of the best in Jordan. It nestled in the rolling hills, surrounded by ancient olive trees and young bushes. The ground was rocky, but corn and sunflowers grew in little gardens around the squat stone houses. And a few cattle seemed to be able to find some pasture land.

Certainly it was one of the smallest camps. A few miles southeast, near Jericho, a much poorer looking camp sprawls over the sand. It is home to more than 50,000 refugees.

Jalazone was a clean camp, and the people appeared healthy. Two UNRWA doctors, one visiting from India, were treating patients at their thrice-weekly clinic. Most of the patients lined up outside were expectant or nursing mothers, or children waiting for their vaccinations and other inoculations.

Nearby, children gathered outside the supplementary feeding station for their noon meal. They get most of their food at home, but the family rations aren't considered adequate to give them all the nutrition they need. Seven hundred children at Jalazone carry medical certificates showing they are eligible for the daily hot meal.

The normal monthly food ration contains 1,500 to 1,600 calories per person. Three-quarters of it is flour, with the balance made up of beans and lentels, sugar, fat, rice and dates. It costs UNRWA five cents per day per person.

The supplementary meal being served was a thick soup, with some fresh vegetables and fruit, and a glass of milk.

A shortage of water was the most serious complaint at Jalazone. Tank trucks were bringing in water to augment the supply from the camp's seven wells. Even then there was hardly enough for the 900 families, 50 of whom were still living in tents.

Tents, huts and caves

The number of tents is steadily decreasing, but there are still 5,182 in Jordan's 25 camps. These, and 47,272 cement huts provide shelter for 181,260 refugees. Another 386,109 are scattered through the towns and villages, living in cheap self-owned or rented houses, huts, tents and caves.

That makes a total of 567,369 refugees in Jordan. No one will say for sure if it's an accurate count. When the initial census was taken in 1950-51 there were 464,440

(Over)

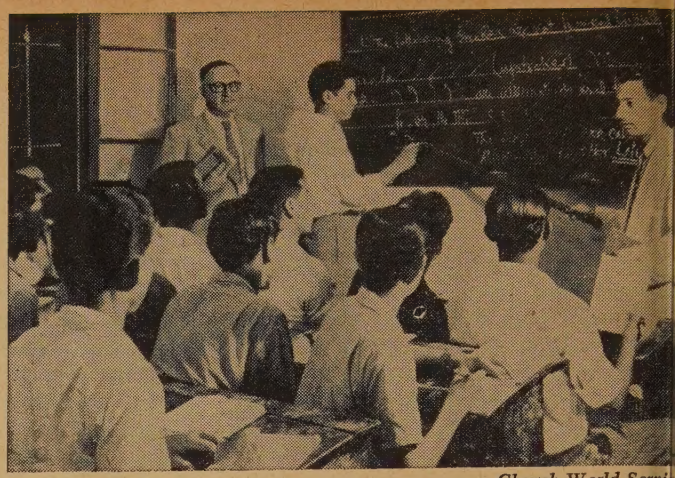
Arab men drive cattle through Jalazone refugee camp...

Photos by Homewood

... while children gather for supplementary hot meal

Homewood

Girls learn to sew at Jalazone's community centre . . .



Church World Servi

. . . while other refugees learn English in crowded schools

on the relief rolls. It has changed almost every year, partly because of the 44.3 birth rate per 1,000 people. It's estimated that 95,000 babies have been born to refugees in the last 10 years. At the end of last year there were 232,326 children under 15 years of age.

Head-counting is made even more difficult by burial methods. Sometimes names are carried on relief rolls long after the people are dead. "The people conduct their own burials and we never know about them," Camp Director Razzak told me. "Sometimes they ask for burial assistance; that's the only notice we get, and on that we remove the names from relief rolls."

Marriages, too, add to refugee camp problems. Many of the Arabs marry young, and the newlyweds move into parents' already-overcrowded quarters. When they have children, huts have to be built for the new families.

They are all classed as refugees, even though UNRWA officials say the only persons eligible for relief or rehabilitation assistance are "genuine refugees who had lived in Palestine for two years or more prior to the 1948 conflict and had lost their homes and livelihood as a result of that conflict."

In Jordan they constitute about 36 per cent. of the population. Throughout the Near East, almost 15 per cent. of the people are refugees. There are 1,037,821 of them; 567,369 in Jordan, 237,968 in the Gaza Strip, 126,485 in Lebanon, and 105,999 in Syria.

These statistics are open to dispute, for I got at least three different figures for the number of refugees in Jordan. These are based on a UNRWA report released in Beirut, Lebanon, and given to me in Jerusalem.

213 Refugees for One Tap

Because the refugees are so scattered, it is almost impossible to get a complete picture of their living conditions. Only 387,664 of them live in the 58 camps in the four territories. But conditions in Jordan, while perhaps the most crowded, are typical. There, over 2½ million pieces of soap were distributed last year, but the 181,260 refugees in 25 camps had only 19 bath-houses in which to use them. There is one latrine for every 49 people, and 213 people for every water tap.

But even at that, they are much better cared for than thousands of their fellow Arabs who live in caves and near slum conditions throughout the Near East.

Sanitation and health teams make a continual round of the camps in an effort to control disease and improve living conditions. But it is still a grim sort o existence, with a dim future.

There is apparently no established loc government policy for rehabilitation of th refugees. The people want to go back t their homes, the Arab states say they shoul return, but the Israelis won't let the in. A few are assimilated into the loc population, but for most it is a long, ha struggle.

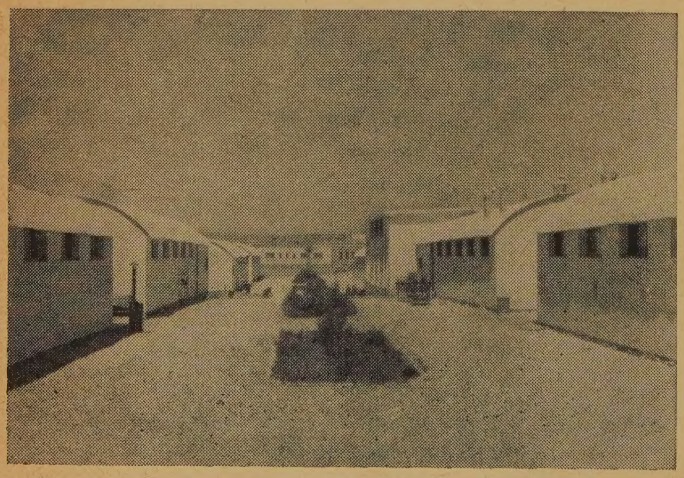
There is little employment available, an only about 20 per cent. of the men Jalazone get casual jobs at nearby Ramalla and other villages. A few are given mai tenance work in the camps, or have a fe sheep or cattle to tend.

Thirty girls were graduating from a si month sewing course at the camp's com munity development centre. But becau of Moslem traditions they won't go t work in stores; they'll try to find work domestics. One or two women have broke the barrier and are selling refugee-produce handicrafts in a Jerusalem shop.

At Kalandia Vocational Training Centr close by Jerusalem Airport, 224 bo between 18 and 21 are learning trades. It a modern, well-equipped school teachi carpentry, plumbing, auto mechanics, draf ing, radio and eight other trades.

"The demand for training is far great

(*Continued on page* 24)



Modern vocational school near Jerusalem airport . . .

Homewood phot

. . . trains boys in carpentry and 12 other trades

WHY DO SO MANY CHURCHES BURN?

By M. B. PENGELLEY

THE evening rush-hour traffic on Bloor Street East, Toronto, was snarled badly on a late October night when fire-fighting apparatus filled the area around St. Andrew's United Church. The sharp eyes of a patrolman in a passing police car had caught sight of smoke and upon investigation discovered the fire had gained considerable headway. Some of the stained glass windows in the chapel had to be sacrificed in order to get at the flames.

Although serious damage was forestalled in this case, fire-prevention experts predict that in the next 12 months between 175 and 200 churches can be expected to burn across Canada at an anticipated cost in damage of somewhere between $1,500,000 and $2,000,000.

Why *do* so many churches burn?

According to the experts it is no deep mystery. Churches, they say, are *natural* fire hazards. The only safe thing to do if we do not want to wake up one Sunday morning to find nothing left but the walls and a charred section of the roof left standing is to take certain systematic precautions to prevent fire and to make sure in the event that it does come, that there is adequate insurance on the building and contents. But forestalling fire means hard work and careful vigilance on the part of the congregation and the officials of the church. Let us look at some facts.

Between 1938 and 1947, there were 26,000 church fires reported throughout Canada and the United States and doubtless many others not reported for fear fire insurance premiums would be raised. The average total loss in church fires per year in Canada and the U.S. now is more than $20-millions, the National Fire Protection Association reports. In the city of Toronto alone, over $1½-million has gone up in smoke in a dozen major church fires since 1925. Among recent fires was one caused by defective wiring at Pilgrim United Church in Hamilton, Ont., on Feb. 10, 1957, the loss totalling over $96,000. Another was at Toronto's Bloor Street United Church believed started by a discarded cigarette during the night of August 31, 1954; the loss exceeded $250,000.

The National Fire Protection Association reports the following $190,000 fire Jan. 13, 1955, at Red Deer, Alta.: "A large forced-air furnace in the basement overheated igniting ceiling timbers directly overhead. Fire spread from the furnace room to the rest of the building via open stairways, vertical spaces around the organ pipes and non-firestopped walls. Numerous plywood partitions not only contributed fuel for the fire but also prevented firemen from making effective use of hose streams."

Arsonists have a hand

The NFPA also reports the $193,000 fire at Chalmers United Church, Ottawa, on April 10, 1955: "Fire believed set deliberately (three other churches had recently been destroyed or damaged by fire of suspicious origin) almost gutted the two-storey, stone-and-steel-frame building of the church auditorium and Sunday School. Origin was in a cupboard for Sunday School supplies in the basement. When discovered by the caretaker at 4.57 p.m., less than thirty minutes after he had been in the basement and found everything in order, the fire had entered and was spreading through concealed spaces around boxed-in steel columns and above ceilings.

"An elderly church officer assisting firemen suffered a fatal heart attack. Twenty-two firemen were hospitalized by smoke inhalation while attempting to get at the blaze."

The obvious question is: Why do churches have the tendency to burn?

Plenty of time to spread

Chief Engineer Gerald A. Pelletier of the Ontario Fire Marshal's office says it is because they *lend* themselves to fire in a number of ways. Left unoccupied much of the time, fire in a church has plenty of time to spread before being discovered. In older churches, the architecture is conducive to wildfire conditions where the whole building can be aflame within a matter of minutes—draughty spires that help conduct the flames upwards, concealed spaces between ceilings and roofs where fire can get a head start undetected, empty spaces behind the panels of the organ or choir-loft, stairwells from the basement, cupboards and storerooms downstairs all assist the rapid spread of fire.

"Fires in churches," says Engineer Pelletier, "produce either a feast or a famine, there is very seldom any in-between. Either a fire is slight or it is very bad. You don't get *average* fires in churches."

The main cause of church fires, according to the NFPA, is the furnace. The Association estimates that well over a quarter of

all serious church fires start in the furnace room. Supporting this point of view is the fact that 65 per cent. of all church fires occur in the winter months of October through March and April. And more church fires seem to occur on week-ends than during the middle of the week. One explanation is that the janitor often overtaxes the furnace Friday or Saturday nights in order to have the church warm for the Sunday services. *Overheated furnace,* the NFPA says, suggests a defective furnace—one that cannot stand the strain placed on it—or on the other hand, defective insulation in partitions, ceilings and floors in its vicinity. A good furnace should produce enough heat without having to be forced, and if overheated should be protected all around by fireproofing.

Holes and cracks invite fire

The second most common cause of church fires is found in faulty chimneys and smokepipes, the NFPA says. Holes in smokepipes, cracked chimneys, and pipes that pass through combustible partitions all invite fire. The same applies to badly-installed stoves and hot water heaters and portable heating units. The answer is to leave plenty of clearance between heating units and walls and to see that *maximum* insulation is provided.

Another common cause of church fires is that of poor wiring. One often hears such phrases as *amateur wiring,* or *overloaded circuit,* or *worn-out insulation.* Sometimes an organ motor left on after an evening service can overheat and cause fire during the night when no one is in the church. One church that suffered severe damage on account of bad wiring was First United in St. Thomas, Ontario. The NFPA gives the following account of the $86,000 fire on the night of March 12, 1946:

"The fire was first observed by nearby residents at 11.29 p.m. It spread through the dry old wood interior rapidly and communicated to the attic space through more than 300 wooden sound pipes of the organ. The heat broke the gable window in the attic and the draft created increased the spread of the flames. The slate-covered roof collapsed and forced a brick wall outward. Delayed alarm prevented effective fire-fighting."

Dozens of other causes

Some churches are set ablaze by lightning because they are not equipped with proper lightning rods and conductors from steeple to ground. Others are victim of incendiarism which may be one reason so many churches are kept locked when not in use. Other church fires have been caused by grass fires which have ranged out of control, by rubbish catching fire or birds' nests being ignited in the steeple. Cleaning men and repairmen have been responsible for a few fires by leaving combustible equipment in bad places. Old paint rags or cleaning rags soaked in flamable fluids are susceptible to spontaneous ignition, while sparks from blow-torches and roofers' pots, hot ashes and clinkers in insufficient containers in the furnace room have many times resulted in serious fires. The use of candles, particularly when placed near combustible decorations at Christmas, Easter, etc., is a dangerous practice, and in the case of St. Anthony's church in Montreal might have resulted in a serious fire if it had not been for a recently-installed sprinkler system.

A final cause of many church fires is careless smoking, said by experts to be responsible for more household fires than any other factor. Church fires caused by careless smoking are increasing more and more because of the trend in many denominations for churches becoming community centres during the week. "If the experience in churches follows the pattern of other occupancies, any regulation against smoking will induce surreptitious practice with consequent increased probability of fire," the Association warns. "A more rational plan worthy of the attention of church officers is that developed by safety-conscious store operators. These men, recognizing the impossibility of changing the habits of employees and customers, permit smoking in certain well-marked fire-safe areas. This plan requires publicity (bulletin boards and strategically-located signs). Such a plan invites co-operation and has had marked success where instituted."

Few lives lost

Church fires involving loss of life fortunately are not frequent. The worst occurred in a church in Santiago, Chile, back in 1883 when 2,000 people panicked and died. Some 144 persons perished in a church in Rumania in 1930 when they discovered the church doors swung inward and found themselves trapped—after a paper wreath decorating the altar had been ignited by a candle. The greatest loss of life in a church fire on the North American continent occurred on December 6, 1944, when six people were killed and 30 injured as panic seized a crowd of 230 when flames spread through a parish hall in Baltimore, Ohio. Nearly everyone ignored four or five available exits in a wild stampede for the front doors.

How can we stop church fires?

The only effective way to fight fires, says Engineer Gerald Pelletier, is to put a stop to them before they start. In other words keep your church, says he, clean and orderly; fit it with fireproofing where necessary and with an automatic alarm-sprinkler system so that fire has a minimum opportunity of getting started. "Any insurance company will tell you," says Mr. Pelletier, "that they would far rather spend $20,000 to replace water damage from a sprinkler system than have to dole out $200,000 to replace a whole church. Thus most sprinkler systems will pay for themselves in six or seven years through cutbacks in insurance premiums."

One thing is sure: no building can b considered immune to fire. This fact wa established in 1946 when 119 person trapped in the *"fireproof"* Wynecoff Hote in Atlanta, Ga., died jumping from window of the 15-storey building which had bee considered so resistant to flames that sprinkler system had seemed superfluou and was never installed.

It's never fireproof

Even if your church is constructed o steel and concrete it is not fireproof! Th furnishings, the woodwork, the decoration are all sufficient to cause an inferno onc a fire gets started, and the intense hea developed can twist steel girders lik matchsticks. Even the newest churches ar susceptible to fire.

What, then, are some of the precaution that trustees or stewards can take to lesse the likelihood of fire? The first and mos important thing is to face the fact that fir *can* come no matter how careful we are and to see that the insurance is paid up Many burned churches find themselve short of funds when it comes to rebuildin because their boards shortsightedly main tained only sufficient insurance to replac the original cost of building; with today' ever-expanding dollars, a church built 4 years ago — or even 15 years ago — cost three or four times as much to construc today. Insurance should always equal th current replacement costs, says Dr. V. T Mooney, United Church Treasurer.

Once the rock-bed of insurance has bee settled a church can begin to lay stress o details of fire prevention and thereby hop to reduce its premiums. R. H. Campion o London, Ont., who for many years has bee chairman of the United Church's *Committee on Insurance,* gives this warning:

"In many churches—and this seems t apply to United Churches as well as other —a proper segregation of the boiler roon is never undertaken. Boilers should b installed in a separate one-storey additio with a solid brick wall and preferably a outside entrance. Where this is not prac tical the entrance to the boiler room shoul be safeguarded by a large fire door.

"Carrying generalities further, quite few church fires are caused in a room o area where the organ motor is located. I many cases the motor is not inspected ofte enough to keep it clean. Sometimes ther are not proper oil pans provided.

"Again, carrying through on generalities we feel that perhaps—and this applies t the older churches largely—the wiring i not adequate both from the point of view of proper wiring and the overloading o circuits. In general, too, we do not fee there is sufficient inspection of the prop erties the responsibility of which lies i the hands of the Board of Stewards. W can go into many United Churches and fin old Christmas decorations stored in out-of the-way places and all of these things ten

(*Continued on page* 24)

Christmas Services and New Year's Parties Show The Trend

Dr. Lawson carves the turkey

OUR forefathers of one religious tradition might have been shocked —and of another might have been leased—by what happens in the churches n Christmas Day and in the church halls, lew Year's Eve. For the customs are hanging and changing fast, and they are eflected in the activities of the young when hey worship, and when they play.

This year in Canada's largest United hurch, Timothy Eaton Memorial Church, oronto, they had a big party on New ear's Eve, with a dance band, horns, alloons and paper hats. They sold 500 ckets at $2.50 and at midnight ate a big urkey supper. Last year was the first me that Eaton Memorial's minister, Dr. ndrew Lawson, knew there were a lot of ood church people who liked to have a ig festival with their families and friends lew Year's Eve, and didn't want to go to public place where the majority were rinking and many would be drunk.

Why not have it at the church?

They decided against a religious service n favour of an evening of fellowship. At idnight they formed a giant circle and rought in the New Year with a toast and short prayer. On Christmas Eve they erved Communion to about 1,500.

Another large former Methodist Church, Metropolitan, in London, also had a big lew Year's party, the fourth for the conregations and their friends. The minister, he Rev. George Goth, square-danced with he best of them. At midnight 100 couples pocketed their noise-makers and went from the gymnasium into the church for a service.

Actually the young people of the United Church have been doing this for years. All across central and western Canada, Presbytery Young People's Union parties are held. The Y.P.U. pattern is to have games, square and round dancing until about 11.30. Then they gather quietly for a watch-night service over the midnight hour. Across the continent, some of their elders celebrate the coming of New Year's with shouts, songs, and orgies of drinking. But the young people of the United Church celebrate with wholesome parties and services to thank God for his blessings of the past, and to seek his help for the future.

After midnight the Y.P.U.'s go out to their friendship circles, their food, and the rest of their parties.

In one western Canadian county town, the whole community gathers in the hall for a country dance. Near midnight they file across the street to the United Church for a service. Then the weary parents go home, and the young people carry on.

The Y.P.U. activities are growing, although in some communities ministers claim that the older people are so active, the young people are all hired out as baby-sitters for the best-paying night of the year.

One minister, new to a small Ontario village, organized watchnight services in his church for 11.30 Christmas and 11.30 New Year's Eve. On Christmas Eve the place was packed with worshippers, mostly young people. New Year's was a flop. The adults were partying and the youth were baby-sitting. Successful New Year's Eve services are combined with fun and games and food. Christmas Eve seems most successful with services alone.

Some ministers complain about the Presbytery rallies taking the leadership of their own churches off to some central place. They don't complain, as they did 20 years ago, about the young people dancing in the basement and mixing religion and pleasure. They object because the youth, they say, should be back in their home churches organizing parties for the other young people who want something to do, and find nothing in the local church.

Part of the secret of the two-year-old New Year's party custom at the Eaton Memorial Church is that no means are spared to make it a success. "I want this party to be the best party in the city of Toronto," Dr. Lawson urged laymen charged with the job of arranging the first party. "None of this sandwiches and coffee stuff," he said, "let's have a real feast!"

The first 400 tickets went fast and another 50 were printed—all of them selling at $2.00 each. People 15 years old and 85

(*Continued on page* 24)

Party-goers sing "Auld Lang Syne" at 11 o'clock . . .

. . . and at midnight are in London's Metropolitan Church

How Winnipeg Lost Its Head

By A. C. FORREST

WE flew to Winnipeg last month, the day after Principal W. C. Lockhart resigned. Professor Crowe had rejected the Board of Regents' offer to reinstate him, and the Board had withdrawn its offer.

The weather was cold and clear. The people were hot and mixed up.

A group of about 40 red-faced undergraduates were marching along the snow-banked streets with banners lampooning the Board of Regents and demanding they resign. Crude drawings of donkeys and phrases like "Asses that won't pull should pull out" adorned them. The "asses" included many of Winnipeg's most prominent churchmen and citizens—distinguished ministers, nine lawyers, hard-headed business men.

As the undergraduates unfurled their banners on the steps, Principal Lockhart, who had been accused for months of denying academic freedom at United College, grinned wryly and stepped aside to let the young people pass. Many of them were from the campus CCF club.

Inside, a large group of students who had been singing carols in Tony's basement tuck shop gathered to watch the paraders.

Cheered Their Principal

When the Principal came in they cheered him and sang "For he's a jolly good fellow," and called for a speech. Dr. Lockhart thanked them and reminded them that the important thing was to get back to studying for the examinations.

In the tuck shop where the Principal often took a visitor to meet the proprietors and talk with the students, Tony Kozyra wept.

Twenty-three of the paraders had announced that they were going to transfer to the University of Manitoba, where many were taking some lectures already. Someone decided to issue a statement, too, and gathered 218 names of students warning the public not to be misled by the three per cent. who were leaving.

For two days and nights we talked to people in Winnipeg who seemed to have lost their heads. Old friends weren't speaking. Churches were dividing. A minister called for a conference. "We're not pro-Crowe, but anti-administration," he said. Several young ministers are active supporters of Professor Crowe, their old history teacher.

"I'm not only afraid it will wreck the college, but the church, too," one discouraged minister, who was trying not to take sides, said to us. People were buying both papers, both editions, and gobbling up the latest front-page stories.

How Come?

How did this all come about?

United College in downtown Winnipeg has had its troubles before. There have been tensions for many years. Many wanted it to move to the U. of M. campus at Fort Garry. It was decided it must stay downtown where it runs a big night school, has high school classes and helps many working students get their degrees through part-time attendance.

Four years ago Principal Lockhart was persuaded to leave his large Kingsway-Lambton Church in Toronto to become its Principal. He went ahead to build the institution up financially. He had salaries raised, secured a Canada Council grant, strengthened the pension plan, and organized a successful financial campaign for additional buildings.

Along the way he was resisted by a small group of Professors, on salaries, on plans for staff members to help in the financial drive. We were told by those we believe and respect that staff members who objected to Dr. Lockhart's appointment had undermined him from the start.

It wasn't easy going. But the new Principal had had a remarkably successful career ever since the day his father died during his last year in High school and left him with a silver fox farm to run for his mother, four sisters and one brother. He excelled in college — M.A., Ph.D., and in pastorate.

His K-L church grew from 700 to 2,900 members; its annual missionary givings from $2,000 to $29,000. It was well-known that he had turned down nominations to some of the Church's most responsible positions in the World Council and in the United Church. He had specialized in student work for five years as S.C.M. Secretary in Hart House, U. of T., and in his pastorate.

The "Letter"

But for many months now he has been taking a beating, ever since the notorious letter which he refers to in his statement on the opposite page. Press and radio still speak of it as "intercepted." For a time it was referred to as stolen. In Winnipeg we heard it described as "planted."

Just what does a responsible person do, when under such peculiar circumstances he receives a document which may indicate that its writer may harm the thing for which he is responsible to God, in his college, his church, or his business?

Good men see that his choice was the responsible moral decision of a Christian facing a dilemma. He may have chosen wrong. Professor Crowe told us that he likes and respects Dr. Lockhart and believes his story. He was unable to tell us just how the other stories have spread across Canada.

Dr. Lockhart wrote Professor Crowe, explaining what happened and adding: "Your letter is a profoundly disturbing document. After reading it I have had regretfully to come to the conclusion that personally you have no sympathy with the avowed purposes of the College, and th you have no respect for or loyalty to t administration."

We assume Professor Crowe got panic or took bad advice from friends in Kin ston. He heard that the matter was come before the Board of Regents. I wired the chairman expressing shock at t thought that a private letter would be use and adding "if action adverse to me follo full publicity will inevitably be given to the facts in this incident." Dr. Lockha did not give the letter to the Board. T copy they received months later came fr the Church offices.

The publicity must have exceeded Pr Crowe's wildest dreams.

The one thing to which publicity has n been given is the letter. We have not se it, although Professor Crowe recited t relevant paragraphs to us twice, omitti the names he cited as examples of t corrosive influence of religion. Friends do blame him for not wanting it publishe He says that it is not fear, but a princi with him; that the letter itself is n relevant.

Intended to Leave

From then on Professor Crowe dealt n with Dr. Lockhart but with the Board Regents through a lawyer. In June a sm committee of churchmen met him to in things out. He said his intention was return to United for a year and look another job. This was interpreted as agreement to leave after one year. M understanding followed. The summ months passed, observers feel, with erro on both sides. Professor Crowe was fina given a year's notice. There were argume over salary. Then he was given a yea salary without work, but he was asked sign a release.

He refused. Then he was fired.

The Executive of the Canadian Asso ation of University Teachers authorized investigation, which was condemned improperly undertaken, and proceeded wi out co-operation from United College. concluded that Professor Crowe should reinstated. The Board offered to reinst him with certain conditions. Crowe refus Things blew up again.

Last month, Dr. Lockhart's chief co plaint was the difficulty of concentrati on college work with all the argument a tension in the air. He worried about t students. In the high school class wh his son attends the teacher brought up t Crowe case for discussion, decided in fr of son David that his father should resi Other incidents were worse. An invitati to speak to a men's club was withdra One distinguished churchman came ba from Winnipeg with the comment "Lo hart was the calmest man I met."

Then, on Dec. 15th, Professor Crowe w offered his job back unconditionally. accepted. And Winnipeg had passed throu another crisis. ●

n Tuesday, December 9th, Dr. W. C. Lockhart resigned as principal of nited College, Winnipeg, with the following words:

I herewith tender my resignation as Principal of nited College to become effective as of August 31st, 59, or at such time as the Board may wish to relieve of my responsibilities. I do so because of our lure to effect a Christian reconciliation with ofessor Crowe and because the widespread attacks on me now make it impossible for me to perform y proper duties as Principal of the College.

I do so also out of the deep conviction that I do not see how I can in the present situation discharge my duties in carrying out the avowed aims of the College as set forth in the Act of Incorporation of United College, viz.,

"to be a body corporate and politic for the education of youth and the promotion of knowledge according to the principles of the Christian religion."

Dr. Lockhart Breaks Self-Imposed Silence

NOW that I have tendered my resignation as Principal of United College the time has come for me to break self-imposed silence in this unfortunate air. I have made no defence of myself m the beginning because I recognized at the nature of the attack launched inst me and the methods used to disedit me were such as to make it virtually possible without using methods I could t in honour employ.

I came to Winnipeg three years ago cause I had been persuaded by leaders the Church and by my predecessor, the e Dr. William Creighton Graham, that ere is a work you can do for your God d your country." I have been deeply teful for the kindly way in which the ople of Winnipeg and the Province have ceived me and my family. I have been pressed with the intelligent and wideread interest I have found in education, say nothing about the cultural concerns at are so characteristic of Winnipeg.

I have given myself without reserve to e realization of the hope that I might ke some useful contribution in this part Canada and it is with deep sorrow that ee what I have worked so hard to achieve ing now nullified by the tragic events of se past months. It was with satisfaction at we secured a greatly improved salary le for the faculty, a new pension scheme d income disability insurance. There was o satisfaction from the marked success the campaign for capital funds and the uguration of the work on the new Arts d Science Building. These and many er things pointed hopefully to a bright ure for the College.

However I now stand condemned and invicted before the public as a result of a al by press, radio and T.V., as a person worthy to head an academic community, pecially a Church College. The attacks on me have been vicious and persistent. ey have come from a small group within own faculty, from the University of anitoba, from the C.A.U.T. and from the blic at large. As a result of these my sition has become untenable and I have ndered my resignation.

In my own defence I would like to make ew simple facts clear:

1. I never at any time tampered with the mails. The letter in question came to me in Her Majesty's mail as an enclosure in an envelope addressed to myself. The letter was devoid of its original envelope.

2. I could not avoid reading the pertinent sections of the letter. When I opened the envelope addressed to myself Professor Crowe's letter lay open before me on my desk.

3. I did not know at first to whom it had been addressed or from whom it had come. It began "Dear Viljo". This was an unfamiliar name.

But I did know that it had been in the hands of someone else. The accompanying note said "*We* think you should read it." I did not know to whom the "we" referred — one person or 20 persons. The letter, by the time it reached me, was not, in my judgment, a privileged or private document. Others had been in possession of it and might also have already made use of it.

Under the circumstances I felt, as Chief Executive Officer of the College, morally bound to retain a copy of it, especially since there might have been sinister intent behind it being sent to me as Principal of the College.

If this was a mistake in judgment I sincerely admit it. But I had no malicious intent. This should be clear from the fact that I was open and honest in informing Professor Packer that I knew its contents and had retained a copy of it. If it had been my intent to use the letter against Professor Crowe I would never have divulged that I had even read the letter.

4. I wrote to Professor Crowe explaining how his letter had come into my possession and expressing regret over the views he expressed. I assumed that he would do me the courtesy to reply to my letter providing some explanation or expressing some regret over his statements. He did not reply until one month later. Rather he sent me his lawyer, and hence unfortunately from the very beginning of this regrettable affair relationships between himself, myself and the Board were put on a legal basis.

5. I have been trained in liberal theological schools and, despite the colours that have been used to paint me a narrow-minded ecclesiastic, I am not known to my friends as being either pious or orthodox. But I was profoundly shocked at the statements in the letter. They left no doubt in my mind about the writer's opinion of religion and the religious views held by myself and by men who are, and who have been in the past, held in high esteem within the College and in the community at large. Professor Crowe has since described his statements as "facetious". It is significant that Professor Crowe refuses to publish his letter.

6. I never at any time took Professor Crowe's letter to the Board or the Faculty, nor divulged its contents to them. I have never used the letter for any purpose against Professor Crowe and I have at no time ever recommended his dismissal from the College.

Having now stated the simple facts related to my own handling of this letter I want to acknowledge publicly, without reservation, my profound regret, if any error of mine, however inadvertent, should have brought harm to anyone and to the College. For this I am deeply sorry and I apologize to any I may have wronged.

I had hoped that it might have been possible to effect a reconciliation with Professor Crowe and that he would have found it possible to accept the Board's offer to return to the College. I have worked hard to this end but it appears clear that Professor Crowe is unwilling to modify his position in any degree. He apparently remains adamant in his conviction that the right is all on his side and the wrong on ours.

I have therefore no alternative but to tender my resignation. As a result of the vicious personal attacks upon me I have been rendered incapable of discharging my duties in any useful way as Principal of the College.

Finally my deepest regret, is that I sever my relationships with students. Nothing, however, that has happened in this entire situation has shaken my complete confidence in the students within the College. They are wonderful young people and I can only hope and pray that this unfortunate affair will in no way impair their work and achievement. ●

"AROUND the CONGREGATION ...

1959 JANUARY 1959

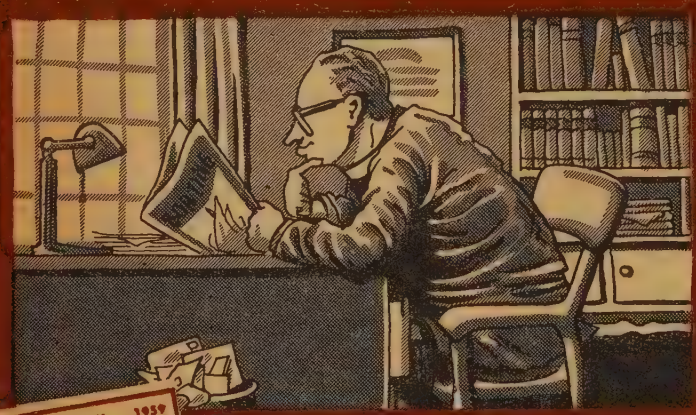
THE ANNUAL MEETING

" AREN'T YOU STAYING FOR THE STATISTICAL REPORTS, MR. TURNPENNY?"

1959 FEBRUARY 1959

PASTORAL WORK (WINTER)

WHY A 15 MINUTE CALL TAKE MORE THAN AN HOUR AND A HALF.



1959 MAY 1959

SPRING PLANNING

...WHERE THE MINISTER'S CAREFUL ATTENTION TO DETAIL HAS ITS REWARDS IN THE FUTURE.

1959 JUNE 1959

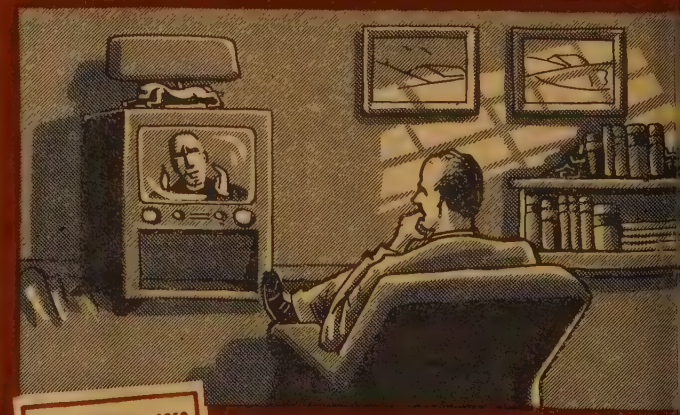
CONFERENCE SUNDAY

" I DO LOOK FORWARD TO YOU VISITS...YOUR CHILDREN'S STORIES ARE SO ENJOYABLE!"

1959 SEPTEMBER 1959

COUNSELLING

...WHEN THE MINISTER'S ADVICE IS SOUGHT BY THOSE UNCERTAIN ABOUT LIFE'S DECISIONS.



1959 OCTOBER 1959

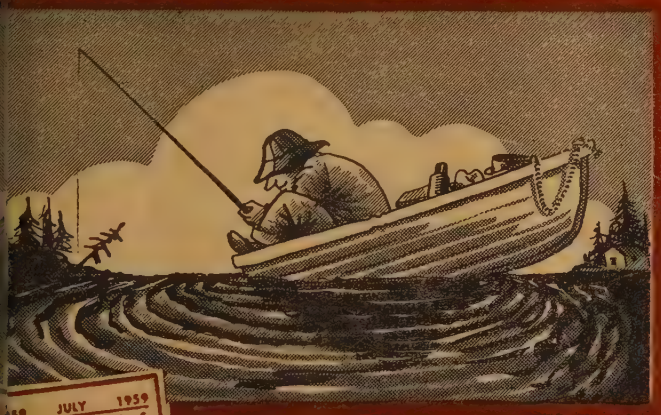
STUDY HOURS

DRAWING UPON THE VARIED RESOURCES AT HIS DISPOSAL, TH MEDITATION IMPROVES SERMONS

... in 12 MONTHS !" by 'B'

EASTER EVENTS
" THE YOUNG PEOPLES CLUB JUST DECIDED TO HOLD THE SUNRISE SERVICE AT 9. 30 A. M. !"

THE SUNDAY SCHOOL
"I'VE ALWAYS WANTED TO MEET THE GOOD SAMARITAN WHO DRIVES THE CHILDREN!"



THE SUMMER VACATION
...PROVIDING THE MINISTER WITH AN OPPORTUNITY FOR UNINTERRUPTED STUDY.

PASTORAL WORK (SUMMER)
"...TWO DELIVERYMEN! NOW WOULDN'T IT BE EMBARRASSING IF THE MINISTER CALLED!"

THE BURDEN OF RESPONSIBILITY
"OUR MINISTER STAYS FOR THE WHOLE BAZAAR!"

SOCIAL LIFE
THE NEIGHBOURHOOD STORE PROVIDES INFORMAL OPPORTUNITIES TO GET TO KNOW PEOPLE.

Rev. J. A. Davidson

Mrs. J. Shilton

Rev. S. Bole

Mrs. E. McKim

• The "E" Status • Small Revolution

Ad Lib

By J. A. DAVIDSON

AS Dr. Claude Bissell, the new president of the University of Toronto, has told us, "the future belongs, not to the common man, but to the uncommon one." And he assures us, "this talk of the new status of the egghead is something more than polite chatter."

Yes, the once despised Egghead is coming into his own. No longer is he to be sniggered at as a seedy intellectual who counts for nothing in the bustling world of affairs. Now he is a very important person in our society. The term "Egghead," not so long ago an epithet of derision, is now almost an accolade. The Egghead is now a man of authentic distinction. So swings life's uncertain pendulum.

But this can make things a bit tough for us common people. However, we are not without hope. Already methods have been worked out which will enable the non-E (to adapt Miss Mitford's terminology) to get on the E bandwagon. For example, some enterprising operators have come up with the idea of the Gnomic Observation. The Gnomic Observation will probably be the most important weapon in the armoury of the non-E striving to pass as an E or a near-E.

The very name, Gnomic Observation, is descriptive of this valuable device. You will require a set of GOs which you have committed to memory if you are to get ahead in the game. You may be able to prepare a few for yourself, and you can always pick up a few by eavesdropping on E conversations. (It has been reported that a well-known public relations firm is preparing several sets which are soon to be made available, on an exclusive territory basis, at modest charge.)

The object of a Gnomic Observation is not communication but intimidation. The following samples will show the sort of thing that is required, (Some of these are, as is fitting in this kind of publication, of particular value to ministers, but most of them can be used by anyone.)

"There seems to be a curious mystique underlying all this."

"Positively Kierkegaardian, old boy."

"But surely that kind of eschatological claptrap is now rather passé." (Should be uttered with just a trace of violence in the voice.)

"Well, de gustibus and all that." (Said with a smirk-smile.)

"The ontological implications seem somewhat obfuscated by the attempt to be relevant."

"Ah, you *have* been reading your Schlegenheimer, haven't you?"

The secret of using a Gnomic Observation is in uttering it and then shutting up. Demands for elucidation should be met with silence and a smirk-smile.

(In his last letter to me My Irritable Friend reported that a new minister in his presbytery has in short order acquired E status simply through muttered asides at presbytery meetings, "It may be administratively sound and practically desirable—but is it ecclesiologically valid?")

Prudence in the Parsonage

By JEAN SHILTON

THE Ladies' Aid has been the butt of a great many jokes, none of them any funnier than the jokes they tell on themselves. The Ladies' Aid has now become the Woman's Association, and in Simcoe Presbytery they have written a composite history of their Woman's Association from the beginnings to 1957. For 35 cents I bought 47 pages of unusual interest and amusement.

One society reports that some time in their past the Board asked the ladies to provide a congregational supper. When the price of 35 cents was set, the Board objected and asked for a light lunch and NO charge. Another amusing situation occurred when a Ladies' Aid decided to hold a theatre night. A suitable picture had been chosen weeks in advance and there had been an enormous sale of tickets. For some reason a substitute picture was sent, "Night Life in New York."

There are a number of items of special interest. For the first Harvest Home Supper in one church the list of donations included 50 loaves of home-made bread. The earliest records of a bazaar held by the Ladies' Aid in another church report a profit of £67, English currency. In September, 1937, one society bought veal at 15 cents per pound for its cold meat supper. In 1862 one lady gathered money to help get a suit of clothes for the minister in need.

The activities of Ladies' Aids have not been exactly world-shaking—garden parties, pork and bean suppers, ice cream socials, croquinole parties; putting carpet in the church, a furnace in the parsonage, helping with the minister's salary. And yet, in a way, these women have been the unconscious instruments of a small revolution. In 1859 one group of women formed an Auxiliary which elected no officers because the Trustee Board decided how and when they should raise the money and how it should be spent. Thirty-two years later the ladies elected their own officers, and later still the Ladies' Aid had its own representative on the Official Board.

One wonders seriously whether the rural church would even have survived without the devoted efforts of the Ladies' Aid. Apart from the miles of carpet laid in churches, the gallons of paint applied to church and parsonage, and the pounds of elbow grease used to keep the buildings worthy of their high purpose, the Ladies' Aids have contributed thousands, perhaps even millions of dollars toward church budgets. One report says wryly, "We had our own bank account although it was never very big as the church treasurer made so many demands." In another congregation there was serious opposition to the formation of a Ladies' Aid because, it was said, "it would take away responsibilities of the men of the Church and, as the men did very little at the most, why deprive them of overseeing the Church expenses." Be that as it may, many a church budget has been rescued from disaster by the contributions of the Ladies' Aid.

The Ladies' Aid used to be the focus of community social life. The plays, the cold meat suppers, the strawberry festivals made more than money. They made good fun and fellowship for a whole community. "Each meeting was a social event" reports one society of its early years. "The hostess spent days preparing and on the day of the meeting the tables were laden with the tastiest of foods and delicacies." Those

dies would consider our calorie-calculated ienus a poor show indeed.

It all adds up to a story that is warm, atural and full of courage. Now that the omen's work in our United Church is on ie eve of new developments and greater pportunities, the story of our beginnings ight certainly to be gathered and preserved.

Caistor Corners

By J. SHERIDAN BOLE

HELP us, O God, to be manly and kind, not to want our way always to be onsidered the right way, or the only way, r there are many pathways through life ong which one may walk. Keep us from eing disappointed at little things or wor-ed over little changes. May we learn that ie little cloud may cover the big sun ecause the cloud is so near and the sun so ir away; may we recall that the sun has ways come back to shine in the cleared ky.

When there is a place for laughter let us ke it freely and count it a gift from hyself, but may our laughter never be in sponse to unseemly things or the cause any hurt to another sensitive soul. Help to keep a balance in all things, some niles, some tears, some shadow, some sun-ine; thus it is that the flowers come to ieir full beauty and thus too may we show rth in our most human perfection.

Teach us to be saints by our simplicity, ildlike in our sense of wonder and Chris-an in the way we meet all the events of e, and finally the open door of death rough which at last we will pass.

The wide world is under Thy eyes, and hispers of Thy Purposes there come to us. ay we listen to these and catch something the vastness and the goodness of Thy sign for all men, and throughout all life, en to eternity itself. We thank Thee for e meaning of the life of Christ, giving a clue to the meaning of our own little dinary lives, lifting them into a cosmic d eternal significance; but keep us humble membering that it was for such as we that e had to die. Send into our hearts a little the overflow of His love, that we too ay overflow and spill some of the beauty at is in His life onto others.

For little children that call forth our love we pray, thanking Thee that the hardness the world pours into our hearts may quickly be pushed out as the broom of their trust in us sweeps it from the threshold of our hearts.

Grant unto each one of us something of the healing that is in Christ, that our hearts may feel the medicine of His hope and His cheer refreshing them and the confidence of His faith becoming infectious in our bodies, our minds and spirits. May we know the antiseptic of His courage and optimism. Teach us to judge no man for we cannot tell from outward glance or look what memories or what passions are either making or saving those about us. So may we be tolerant and not critical but friendly to all and find that beneath each coat there beats a human heart with fears and hopes and courage like to our own.

For good books written by our fellow-men, transcripts of their struggles and their faith; for Thy Book The Word of Life we give thanks; and as we each in our own way write either in our facial lines or by our spoken words the things that have been our makers, may we receive from Thy Word the joy and contentment and safety and security we are seeking.

So may we grow in grace, and one day see Thee face to face, knowing as we are known. In His name who knew what was in man and thought it not robbery to be equal with God and yet died for each one of us that His life and thought and glory might be within us. Amen.

Retreat

By ELEANOR McKIM

I HAVE just come home from a week-end retreat at Five Oaks Christian Workers' Centre, Paris, Ont. Both Five Oaks and retreats were new to me and neither was quite what I had expected.

On the material side, for $10 I got five meals; afternoon tea and a bedtime snack; two nights' comfortable lodging in the upper bunk of a four-person roomette; adequate and well-appointed wash-rooms; and unrestricted use of the large, restful "upper room" where picture windows open on the lovely pastoral sweep of the Grand River. This was for the week-end. I expect those who stayed for a two-week course would have more time to use further facilities of this most unusual institution.

There were about 30 of us, mostly women, and about as diverse a crowd as one would expect. Everyone brought his own bed linen and towels, and some camp-conditioned souls like me brought along blankets and wool dressing gowns. This was strictly excess baggage as there is no element of "roughing it." It is a residential school rather than a camp.

At first I was a mite disappointed in the chapel. Perhaps I had expected more of a carpet and candles atmosphere. I knew that to those who had built it by hand, stone block on stone block, it had tremendous meaning, but coming on it as I did, it seemed cold and perhaps a little harsh. But as I sat there alone, the non-conformist austerity in my background recognized the uncluttered pathway to prayer. The monastic simplicity of this cell-like place is a sensitive interpretation of our Protestant tradition.

As for the retreat, it was not exactly the cloistered, quiet, meditative period I had envisioned, though they tell me that some retreats are. Procedure, it seems, depends largely on the leader. Ours was a professor and the sessions he led were more like study-group periods than anything else. With a clinical sort of detachment he peeled off layer after layer of the substitutes with which we insulate ourselves against the knowledge of God. For me, this aseptic sort of analysis of myself and my activities restored to me something which I had lost.

When I went to Five Oaks Friday night I was weary, physically and spiritually. Somewhere between then and Sunday the tension fell away and I wasn't tired any more. I am not sure just how this came about. Perhaps it was the over-night Benedictine silence, the regular reminder of the prayer bell, the evening prayer or the Bread and Wine of grace. I *am* sure that the Christian atmosphere created by the dedicated staff is the reason why any or all of these things can help the people who come there seeking such diverse benefits.

As we say in this mundane old world, I think I got a lot for my money. ●

Edward Cragg

The Time Is Short

AGAIN and again in the New Testament there sounds a note of pressing concern regarding the work of the Kingdom of God.

In the Gospels we read, "The harvest is plenteous; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest,"—quickly, lest the grain be wasted. (Matthew 8: 37, 38)

We read, "Let the dead bury their dead, but go thou and preach the Kingdom of God,"—now, before something happens to frustrate your purpose. (Luke 9: 60)

We read, "I came to send fire upon the earth; and would that it were already kindled!" (Luke 12: 49, RSV)

In the Church to which the Evangelists belonged, the Church of the Book of Acts and the Epistles, there was this same sense of urgency. Members were reminded that "Now is the accepted time, now is the day of salvation." (2 Corin. 6: 2) If converts showed signs of settling down in complacency, they were warned that "Salvation is nearer to us now than when we first believed." (Romans 13: 11, RSV)

Every Apostle could say with Paul, "Woe is me, if I preach not the Gospel!" (1 Corin. 9: 16) Doubtless the teacher, the evangelist, the prophet, the worker of miracles, the administrator, all felt the same. They knew that the time was short.

How is it in the Church to which we belong? Is there much sense of urgency in connection with the proclamation of the Gospel? When we sing, "Work for the night is coming," do we have in mind our personal responsibility for the task for which the Church came into being?

A recent book on the Theology of Evangelism concludes with a chapter on "The Race with Time." If we are not to be hopelessly outclassed by our opponents, we must realize that there *is* a race, and that we must run it with perseverance. (Hebrews 12: 1)

Above all, we must run the race of this new year "looking unto Jesus, the pioneer of our faith." If we do so, we will not grow "weary or faint-hearted," but will rather feel "that sense of standing on the threshold of a new historical dispensation, that sense of the power of the Spirit and of the inexhaustible resources now available to us, that adventurous zeal for the renewal of humanity, and that confidence in the ultimate victory of which the New Testament is so full." (John Baillie, *The Belief in Progress*)

YOUR FAMILY BIBLE READINGS

Thursday	Jan.	1.	Open the Door	Revelation 3: 14-22
Friday	Jan.	2.	Jesus, the Beloved Son	Matthew 17: 1-8
Saturday	Jan.	3.	Jesus Heals	Matthew 17: 14-21
Sunday	Jan.	4.	How Faith Comes	Romans 10: 8-13
Monday	Jan.	5.	The Importance of "Little Ones"	Matt. 18: 1-14
Tuesday	Jan.	6.	Jesus Teaches Forgiveness	Matthew 18: 15-22
Wednesday	Jan.	7.	A Parable About Forgiveness	Matthew 18: 23-35
Thursday	Jan.	8.	Discipleship is not Easy	Luke 9: 57-62
Friday	Jan.	9.	Be Watchful and Faithful	Luke 12: 35-46
Saturday	Jan.	10.	Faithful in the Family	Matt. 19: 1-9, 13-15
Sunday	Jan.	11.	The Rich Young Man	Matthew 19: 16-30
Monday	Jan.	12.	Workers in the Vineyard	Matthew 20: 1-16
Tuesday	Jan.	13.	Greatness Based on Service	Matthew 20: 17-28
Wednesday	Jan.	14.	Disciples Represent Jesus	Luke 10: 1-16
Thursday	Jan.	15.	The Blessedness of Discipleship	Luke 10: 17-24
Friday	Jan.	16.	The Good Samaritan	Luke 10: 25-37
Saturday	Jan.	17.	The Rich Fool	Luke 12: 13-21
Sunday	Jan.	18.	Examples of Greatness	John 13: 1-17
Monday	Jan.	19.	Jesus Acclaimed in Jerusalem	Matthew 21: 1-27

What Makes a Christian Family

THE Methodist Church in the U.S.A. called together 3,0 parents to discuss this question recently.

Among the mighty throng that converged on the Conr Hilton in Chicago were about a dozen "enlarged Methodist i.e., United Church folk. This Canadian delegation was head up by Rev. Frank Fidler, family life man, Board of Christi Education, who was one of the Conference leaders.

Bishop Hazen Werner was the keynote speaker, and spoke man on the Sunday morning C.B.S. network broadcast th reached hundreds of thousands with the thought: Your Marria Cannot Go It Alone.

Here are some of Dr. Werner's simple yet helpful commen about Christian family life:

There can be too much "living it up" and not enough live up to.

Some men find it harder every day to leave the security their office and face the harsh realities of home!

A wedding is a ceremony, a marriage is an achievement.

Watch those excuses: Two men were out fishing. One sa "We ought to be in church." The other said, "Shucks, I could go anyway, my wife is sick."

Try complimenting your wife, said Mark Twain, even if does frighten her at first.

You must set your child free from the very beginning; y must let your child grow and grow.

To set a child free, you have to be free yourself.

You'll never have an emancipated child until you ha grown-up parents.

The child who is loved for himself can handle bad influenc

Teach children to pray for other children in the world; t ends of the earth are now in every room.

The Christian family is freedom with authority; the fath must come back into the home.

Beware of the man who says he is the head of his famil however. He will probably lie about other things too!

Faith in God is tied to faith in one another.

Pause and say of your family, surely God was in this pla and I knew it not.

Peter Gordon White

Windows on the World

SINCE we parents were little, the world has changed su prisingly. It used to be so large that we knew only a sma part of it. Now it has grown so small that children fly acro oceans to visit their grandparents. Far-away people come in our homes via television and picture magazines. This is challenging time in which to be raising a family.

Basic attitudes and feelings about the world and its peop are established in our homes. As we emphasize in action a conversation the worth of individuals, we help our childr realize that what a person is and does are more important th the colour of his skin or the size of his bank account. T tone we use when we speak of someone of another race will ha more effect on a child than all we deliberately say about t brotherhood of man.

Families who invite into their homes newcomers from oth lands find that these guests do much to help their children kn that they are part of a world-wide family. A friend remark that his sons were amazed when they first heard such a gue ask the blessing at dinner in another tongue. They sudden realized that God understands all languages!

Questions our children ask, situations that arise in o communities, news accounts of racial strife, speakers from oth lands—every day these are launching family conversations abo

: Fatherhood of God. A tormented child, a lonely old person, strange family—there are daily opportunities for families to : out the brotherhood of man.

One of the most important contributions we can make to : lives of our children is to help them face the future in the nfidence that this is their Father's world, and that all people it are of equal worth to Him.

Song of All Mothers

THE mother knelt beside her infant Son
With joy and wonder in her radiant eyes,
That she should be entrusted with this prize,
This precious life, the Incarnate, just begun.
The wonders of this night, which every one
She'll cherish in her heart, she'll realize
Are given for her guidance. Ever wise
She'll seek to follow God's plan for her Son.

The marvel of nativity we know.
All mothers humbly realize their trust.
In wisdom and in stature that he grow
Has been the daily prayer of each of us.
And through the years, wherever he may go
Our dreams and love will follow, as they must.

Mrs. Blanche Moxley, Rosetown, Sask.

THE MUSIC MAKERS' CORNER

IAVE you made your resolutions, such as being more polite, tidy, attentive, endly, never complaining, being a good ort, helping other people and mastering ficult problems of life? Most of us may d them broken in 10 days. I made mine December and so far I have kept it. I s forced to do it by Music Makers who l me that they always enjoy reading my ed letters because they are so neatly ne. Some of you slip in a paragraph in ade 9 French or Grade 10 German. I uggle along to answer with a paragraph these languages, but you think I am odling while trying to think of the right rds. My English, as you know, is equally d, because you do not always answer my estions. You show the obscure words to other. She can't read them either, but ry kindly says what she thinks I mean.

So after a month's trial here is my resolution: "I will do my best to write neatly that other people can read it." Now is in print for nearly a quarter million ople to read, so I have to keep it. No ger will you receive letters that look as they were written during an earthquake, d while they will never win a prize I hope u will never need to have them translated.

Here are the new members of the Music Makers' cle: David Oberholtzer (11), 11227–71st Ave., monton, Alta.; Susan Hunt (8) and her sister ndra (nearly 7), 10924–148th St., Edmonton, a.; Merrybeth Ritchie (10), 220 Codrington St., rrie, Ont.; Nancy Sherwood (11), R. R. 4, Weld, Ont.; and Elizabeth Nicholls (9), 10923–8th St., Edmonton, Alta.

Fred. J. Howard

A Mother's and Father's Affirmation of Faith

WE believe in ourselves — children of God, created in his image. We believe that we can by our faith fulfil his purposes in our daily lives.

We believe in ourselves as parents. We believe that with God's help we can become rich in good treasures of the heart to share with our families.

We believe in our families—the good fruit of our lives, the abundance that fills our days with joy and thanksgiving.

We believe that God's love extends to all families. We believe that he wants us to have loving concern for families throughout the world.

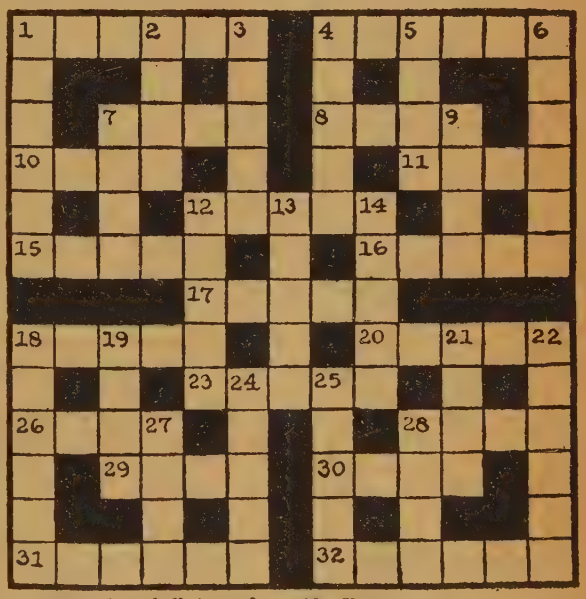
We believe that only as we live a life of faith in God, in ourselves, in others, will we be truly free—free to know fulfilment as parents; free to allow our children to grow in body, mind, and spirit; free to work with and for families everywhere to bring peace and happiness to a troubled world.

Prepared by Joy Bayless and Helen Couch for the National Conference on Family Life.

Prayer at the New Year

O ETERNAL LORD GOD, who hast brought us to the beginning of a new year; forgive us all that is past, guard us and guide us in the days to come, that we may joyfully serve thee in newness of life.—*From "Prayers for Today."*

YOUR FAMILY CROSSWORD PUZZLE



ACROSS

1. Who said to Job, "Knowest thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment"?
4. The son of Immer who placed Jeremiah in the stocks, and who received the new name of Magor-missabib.
7. "I have fed you with milk, and not with meat." Who said this to the Corinthians?
8. Agreeing with fact.
10. A way out.
11. Young sheep.
12. Embellish.
15. Who, hearing of Christ, said, "It is John, whom I beheaded: he is risen from the dead"?
16. Consumed.
17. Abraham intended to sacrifice this son at Jehovah-jireh.
18. All that dwelt at Lydda and this place saw Peter heal Aeneas of the palsy.
20. One of the three rebels against Moses, whom the earth swallowed up.
23. Kilns.
26. Excavate.
28. Stupefy.
29. To whom did the witch at En-dor say, "I saw gods ascending out of the earth"?
30. Engrave.
31. Soothed.
32. At what place in the land of Hamath did the king of Babylon slay Judah's nobles?

DOWN

1. Haman's wife, who counselled him to build a pair of gallows for Mordecai.
2. Sensation of warmth.
3. Governed.
4. Whom did king Herod keep in chains in prison, but was freed by an angel?
5. "For what shall it profit a man, if he shall gain the whole world, and lose his own .....?"
6. Who, after Joseph had been cast into a pit, returned and found that Joseph was not there?
7. Wharf.
9. Cardinal point.
12. The Eznite who slew eight hundred with his spear.
13. Precious gems.
14. Parts of you and I.
18. Who said to Saul, "Thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel"?
19. Hastens.
21. Who said to Boaz, "Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger"?
22. Who said, "My heart rejoiceth in the Lord, mine horn is exalted in the Lord, my mouth is enlarged over mine enemies, because I rejoice in thy salvation"?
24. Felt pain.
25. Belonging to them.
27. Title.
28. Disease of sheep or potatoes.

(Solution on page 30)

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

THE beginning of a new year is a good time to make a pattern of reading for the months ahead. A recent monthly letter of The Royal Bank talks "On Reading Profitably." It says: "There may be people who honestly believe that they are too important, and too occupied with affairs to spend time with books. But reading may be the most important thing they could do in life; upon their reading may depend the continued success of their undertakings; upon it certainly rests their mental well-being. . . The average reader can read an average book at the rate of 300 words a minute. That means 4,500 words in a quarter of an hour, or 1,642,500 words in a year. If you spend just fifteen minutes a day, you can read twenty average-length books between January 1st and December 31st. . . There is no other occupation which you can more easily take up at any moment, for any period, and more easily put aside when other duties press you. . . One is never at the end of reading. What we know is still infinitely less than all that still remains unknown. . . Every good book leads, if allowed to have its way, to another book. The trails in bookland cross and re-cross. When you lay down Wells' *Outline of History* or Durant's *Story of Philosophy* after reading the last page you are, like a graduating university scholar at 'commencement.' These two books, typical of many, point the way to enough reading to keep a reader busy for the rest of his life. . . Another way to start is by selecting four departments of reading, such as history, poetry, philosophy and science. . . There are no formal educational requirements for admission to the reading élite. You just start reading; reserve the time necessary, and go on from book to book."

Four Books

Reviewed by R. C. Chalmers.

In *Prayers of the Reformers,* compiled by Clyde Manschreck (Muhlenberg Press, Philadelphia, $2.50) we have a collection of prayers by Luther, Calvin, Melanchthon, Coverdale, Knox, Jewel and other Reformers. This book is divided into "ready-reference" sections such as Prayers of Invocation and Preparation, Thanksgiving and Praise, Confession and Penitence, Aspiration, etc. At the end of the book there is a splendid essay on "The Meaning of Prayer for the Reformers." An excellent book for the minister and one that will serve as a guide in prayer for any Christian.

The Library of Liberal Arts is putting us in its debt by publishing in this series, for modest prices, books that have stood the test of time. The latest in this series is *On Christian Doctrine* by Saint Augustine (The Liberal Arts Press, New York, $ .95). There is a splendid introduction written by the translator, D. W. Robertson, Jr.

Eucharist and Sacrifice by Gustaf Aulen (Muhlenberg Press, Philadelphia, $3.50) deals "in a moderate and yet provocative way" with a theme of lasting interest in the theology of the Church. Bishop Aulen of Sweden examines not only contemporary ecumenical statements on this theme which came from Lund (1952) and Edinburgh (1957) but also the views of the Reformers, Anglo-Catholics and some of the early Church Fathers.

Adam of Dryburgh by James Bulloch (Anglican Book Centre, $6.00) is a study of religious life in the abbey of Dryburgh in twelfth century Scotland. This book will be of particular interest to those interested in Scottish Church history.

Our Bible and the Ancient Manuscripts

By Sir Frederic Kenyon. Revised by A. W. Adams, with introduction by G. R. Driver. (McClelland & Stewart.) $8.50.

Reviewed by R. B. Y. Scott.

A book first published in 1895, rewritten in 1939 after its author's retirement from the Directorship of the British Museum, and now brought up to date by the Magdalen Dean of Divinity, deserves notice for its record as well as for its content. Kenyon is known to scholars chiefly for his work as a papyrologist and writer on manuscripts and early printed editions of the Bible. He was a man, however, who felt an obligation to mediate the results of his work to a wider public, and wrote several books on the general subject of this one. The first words of the title are significant: the Bible is "*our* Bible." Kenyon was a devout Christian, and the marks of it are seen as he writes this full and substantial account of the way "our Bible" came down to us across the centuries.

The work is written for what Driver in his introduction calls "the educated and intelligent layman." It is clear, substantial, abundantly illustrated, and the paragraph sub-headings make the discussion easy to follow and particular points easy to locate. At the same time the discussion is "popular" in the sense that it can be r without some application of the mi there is more papyrology in it than pabl The ancient texts and versions and English manuscript and printed Bible c prise a vast range of material, descri with precision and much interesting det From the rich resources of the Brit Museum, as well as from other fam museums and libraries, the author drawn illustrations ranging from Hit hieroglyphs to the title pages of ea printed Bibles. The plates are very w produced.

Dean Adams' part in the revision has b to bring the work up to date, especially the light of "the recent discovery of now famous Judaean Scrolls (which) . bids fair to revolutionize current opin on the history and form of the Hebrew t of the Old Testament," as Driver s in his introduction. (This concession Driver is striking, since he has long resis the view that the Qumran scrolls are as as is claimed by their editors.) The revis is well done, though sometimes the pat work shows, and a few worn spots h been missed. The net result is a volu which will prove invaluable to anyone w more than a superficial interest in subject.

The Elizabethans at Home

By Elizabeth Burton. (British Book $5.50.

Reviewed by A. J. Wilson.

Miss Burton, a former Canadian n living in the British Isles, in this book tu the floodlight on the manners and custo of sixteenth century England. It is a c trasting picture she paints—poverty, fi disease, stench on the one hand; gr houses, fine horses, jewelry, high living the other. The author describes in de how the people lived, what they wore, w they ate, and how the homes were f nished. The Queen comes in for her sh of attention; how she travelled, how was entertained, and how, like all oth she shivered in the cold, unheated barn-l mansions of the day. Among others chapter on gardens and one on ailments their cures, go to make this a most int esting book. Not the least of its val is in helping the reader to measure distance we have travelled in the past years.

Wind Song and Other Verse

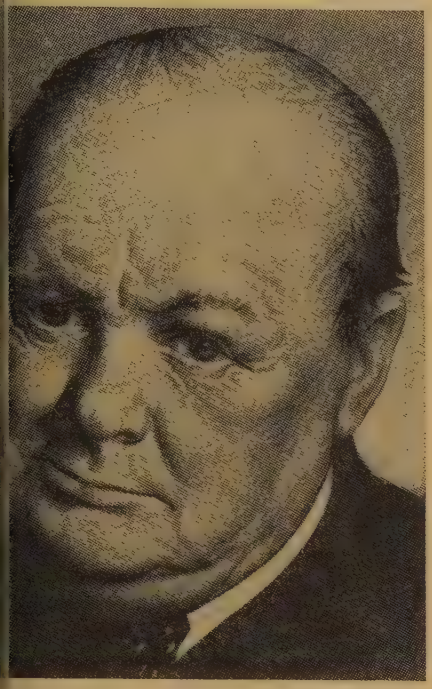
By Nan Emerson, (1233 Wellington Cr Winnipeg, Man.)

Mrs. Emerson has inherited the po urge from her mother who was a ve writer. These 120 poems, ranging in the from Leprechauns to Holy Ground heart-warming and filled with melodic pr ing. Many should be set to music, and should be read aloud for full enjoym

e Adventurous Life of nston Churchill

By Geoffrey Bocca. (Copp Clark.) $5.75.
Reviewed by A. C. Forrest.

This is a delightful book written in most dable style by a good journalist. It is strated in choice manner with the best toons, portraits, action shots of the irchill career. And they're not packed



the centre pages, but show up at the ht reading moment. When you're through think you have been at a top-notch vie or play.

Normally we like authors to stay out of ir biographies, but when Bocca intrudes, good. For example, Churchill was in w York once, looked for traffic on the ong side and stepped into a taxi. Bocca s: "The British determination to keep ir traffic rolling on the different side of road from the rest of the world has bably done more for Englishmen abroad n any number of foreign wars." Incitally, Mr. Churchill with time on his ds in hospital wrote about the incident l sold the piece for $2,500.

reative Giving"

By Hiley H. Ward. (Brett-MacMillan.) 3.75.
Reviewed by H. E. D. Ashford.

A book dealing with techniques and a losophy of giving. Historically excellent somewhat muddled technically. It ms difficult to distinguish whether the hor is espousing Proportionate Giving, limited or Tithing Controlled.

The author builds up a case for someng called spontaneous giving and then ks to destroy the argument he produces. e would be forced to agree with his clusions in this matter; a spontaneous er is so often whimsical and prejudicial. One of the very fine features of this book the evinced ability of the author to meate the whole book with a sane and nely philosophy of life that shines ough and adorns the whole study. If one were to buy the book and ignore everything else except this one feature, he would make a good investment. This book will be bought, read, liked, disliked, but will do a lot of good.

Out of My Heart

By Agnes Sligh Turnbull. (Thomas Allen.) $3.25.
Reviewed by J. H. Arnup

Here is inspiration for senior citizens. Mrs. Turnbull is the author of *The Bishop's Mantle* and other novels. In her mature years she has set down, intimately and frankly, her reflections upon life. Her point of view is optimistic and Christian, and it is expressed with the grace and charm of the trained writer. On just one point I fail to follow her: in her essay on immortality she gives considerable weight to spiritualistic phenomena as evidence of life after death. My hope of immortality rests on no such foundation.

New Worlds for Youth

Plants of Woodland and Wayside, written and illustrated by Su Zan Noguchi Swain (Doubleday, $3.50), is written to introduce beginners to a new and fascinating world. The text is clear and simple, the colour drawings are realistic, and the projects can be easily carried out in a classroom. This book would be good for teachers, and in the home could be used as a guide to the flowers and plants of the United States and southern Canada.

Margaret Pryce reviewed *The Wonderful World of Music* by Benjamin Britten and Imogen Holst (Doubleday, $3.95). She says: Packed into 70 pages of words and pictures is the story of music from the time of creation to the present media, from sound and rhythm through plainsong, counterpoint, harmony, notation, dances, opera, instruments, orchestra and jazz. The text is beautifully arranged to feature the entry and development of each aspect of music in history chronologically, and also introduces the reader to the music of the East. With the addition of collages by Ceri Richards, the authors have presented their well-chosen material with an eye for beauty as well as clarity, and the whole is packaged in a colourful book that should appeal to all members of the household.

Sunday School Lessons

Familiar Annual volumes of the International Sunday School Lessons for 1959 have reached us:

Tarbell's Teachers' Guide, edited by Frank Mead. (Revel, $2.75).

The Douglass Sunday School Lessons by Earl L. Douglass. (Brett-Macmillan, $2.95).

Peloubets' Select Notes by Wilbur M. Smith. (Wilde, $2.95).

Standard Lesson Commentary, edited by John Carter. (Standard, $2.95).

All are well known and liked by teachers of the International Sunday School Lesson all over this continent. They are detailed, comprehensive and suggestive; all about the same size. They should prove helpful to teachers of Bible Classes and other groups who will be using these Lessons during 1959.

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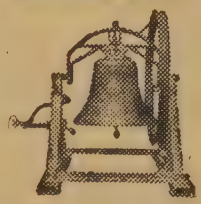

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By Dr. Earl L. Douglass

Recently retired from the active pastorate and a widely syndicated writer of religious columns. He has written for *The Hamilton Spectator* and *The Ottawa Journal.*

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. . . good fun for everyone on New Year's Eve

(*Continued from page* 13)

years young attested it was the best New Year's party they had ever attended.

When the final accounting was made, there was a small deficit quickly underwritten by the Committee of Stewards. "We didn't worry about the cost," says Dr. Lawson. "We considered providing an evening of the very best entertainment our goal. Our object was to provide good fun without liquor for people who found themselves at loose ends on New Year's Eve; and also a party that would appeal to a whole family in which young and old could participate."

More Services Christmas Day

There are still many churches with their doors locked Christmas Day and Christmas Eve — but not as many as formerly. All sorts of formulae are sought. Christmas Eve services vary from 7.30 to 11.30. It seems the later they are, the more people come. Many services of midnight communion are attended largely by the young.

Christmas Day services vary from 8 o'clock communion to family services at 11. Westboro, Ottawa, a large congregation in a west-end residential area, has a good service Christmas Eve, with communion. At 11 o'clock Christmas Day the families are invited to a very informal service.

"We wear our new coats and ties and ski-suits. The children wear cowboy suits and take their toys," one member explained. More fathers attend than mothers, who seem glad to send Dad and the youngsters off to church while they clean up the living room and baste the turkey. New toy cars are apt to go rolling down the aisles, and aeroplanes get away. But informal or not, the children are reminded that the gifts they have received come because God gave the greatest gift of all so long ago.

The Church in Canada — and in North America since frontier days — has been a very social institution. Over 6,200 Canadian communities would be deeply impoverished socially, culturally, recreationally, as well as spiritually, if the United Church were not there. For many young Canadians from non-church as well as church homes, life would have been small and limited had it not been for the sleigh rides and the parties, the wiener roasts and the picnics, the dramatic clubs and debating societies of the churches.

This is not true of the whole Christian world. Many churches have a sanctuary for worship only, and the social life is provided for the community at a lower level.

World Will Exploit

In Canada, there are those who are always ready to exploit human weakness, and take hard-earned money in order to meet man's social needs. Some good Christians believe the Church should not soil its members' hands with such things; that dancing, and eating and partying have little place in or about the house of God. Others believe it right that the Church minister to all man's needs, social and cultural as well as religious; that the Christian man is a complete being, and his whole life may be lived best within the family and household of the faithful!

At church union the chairman of the General Council of Local Union Churches, of which there were over 3,000 in Canada, said that their special contribution was "the manifestation of the Spirit of the furtherance of community life within the Kingdom of God. . ."

The trends in the United Church as reflected in Christmas and New Year's activities are these:

More frequent services of communion and religious observances at special days of the Church year.

More natural spontaneous mingling of worship and play in and about the church.

More open attempt to take a custom which, good in itself, has been corrupted by the world, and to sanctify it to the use of man and the glory of God.

The same trends appear in the architecture of new buildings . . . attempts to be colourful, beautiful, worshipful, in the sanctuary. New churches have kitchenettes to go with the kitchen, and rooms for play as well as rooms for worship and teaching. At Christmas and New Year's they use them all in prayer and play. ●

WHY CHURCHES BURN

(*Continued from page* 12)

to set the possibility of a fire due to spontaneous combustion.

"There should be strict supervision of all maintenance matters in the church and this should apply to the storage of all cleaning fluids, mops and janitor's equipment—these should all be kept in proper metal receptacles."

But when you come down to it, most experts on fire prevention will say that the best safeguard against fire is an early warning. A fire that has been smouldering for two or three hours before it is discovered has had an opportunity to seek out structural defects and work its way through weak areas. Of 300 serious church fires in Canada and the United States scientifically analyzed and studied by the NFPA, over half were discovered by outsiders who either smelled smoke or saw flames as they happened by. Only a relative handful were discovered by the janitor, the minister or the policeman on his beat. Yet it is estimated that fewer than 5 per cent. c churches in Canada have either a sprinkl system or an automatic fire detecti system which would ring an alarm in t minister's or janitor's house during t immediate early stages of a fire. A pamphl published by the NFPA in 1948, call *Churches Are Burning,* comments:

"Until recently, sprinklers have be ignored by church officials except in relatively few large city churches . . . b in every instance reported to the NFP of a fire in a sprinklered church, t sprinklers have performed satisfactori and have either totally extinguished t fire or held it back until the Fire depar ment arrived." The NFPA bulletin co cludes: "Automatic detection equipme and/or sprinklers of the approved typ are an obvious precaution to fire hazar This equipment can be installed to prote the more hazardous areas of the chur (attic, furnace room, basement, etc.) a can be arranged to transmit an alarm the fire department or to ring a local alar on the church building when the fire is st in its early stages."

Every churchman may ask himself if l church might be one of the 200 expect to burn in Canada in the next twel months. A careful reappraisal of the fi hazards in our churches *now* might pro interesting and worthwhile. ●

PALESTINE REFUGEES

(*Continued from page* 10)

than we can cope with," Principal Hen Makenzevitch told me. There were vacancies in the school, and 96 applicatio for them.

Few graduates of the school ever go ba to the camps, except to visit relatives a friends. Of the 300 who had been graduat when I was there, only 50 were living refugee camps. Most of them had fou jobs outside Jordan, some in the oil fiel of neighbouring states. But with only fo or five trades schools in the east, this fo of rehabilitation is a slow process.

Emigration is not a significant factor settlement of the refugee problem, althou 353 did emigrate to 24 countries last ye Thirty-three of them came to Canada. B most refugees don't want to leave th present locations so near their form homes in Palestine. They still have ho that they will be allowed to return. Th are always looking for tomorrow.

Ten years ago the United Nations Ge eral Assembly resolved "that the refug wishing to return to their homes and li at peace with their neighbours should permitted to do so at the earliest practical date, and that compensation should be pa for the property of those choosing not return and for loss of or damage to proper which, under principles of international l or in equity, should be made good by t governments or authorities responsible."

According to Israel, the catch is t

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. *Has a minister sole authority to change Sunday School materials without consulting the Sunday School executive as to his wishes?*

A. This is a new one. Usually the executive doesn't consult the minister.

Q. *A Church in Scotland has notified its congregation that its minister will not be a guest at any wedding reception at which wine is served, and that anyone who, as a consequence of this notice, desires his certificate of membership can have it by return mail. Could a congregation of the United Church do this?*

A. We haven't heard of any. Normally certificates of membership if handled properly aren't so promptly delivered.

Q. *Is it right to place a cross and the offering plates on the communion table?*

A. We think empty plates are a poor symbol — but our offerings, yes. As for the cross, where does it go when the bread and wine are there? A pendant cross which does not have to be removed is better.

Q. *In my will I have left the residue of my estate to Victoria University. A friend has criticized me for not leaving any money to the church. I contend that in leaving money to a church college, I have, in effect, left it to the church. Am I right?*

A. We believe you have done well. Victoria is a Church University and a good one.

Q. *Is the Chairman of the Board or the Minister the head of the Church?*

A. Neither: the minister is the Chairman of the Session, of the Official Board and of the Congregational Meeting, and normally of the Trustee Board. He is not the Chairman of the Committee of Stewards.

Q. *Should a former minister return to preach a funeral service at the request of the family when the present minister does not know he has been asked?*

A. The correct procedure is for the family to make their request through their present minister and for the minister himself to ask the former minister to assist him in the funeral service.

Q. *If we believe what our Creed states and we say the Creed nearly every Sunday, then why does* THE OBSERVER *publish articles by Professor Ebbutt who questions it, and letters from people who don't believe it?*

A. Because some people interpret the Creeds and the Bible very literally, and some find a spiritual interpretation. We believe THE OBSERVER is a place where sincere and intelligent persons may discuss such matters for the edification of all.

Q. *Should an organist receiving a very small stipend be expected to play for weddings and wedding rehearsals for non-members without receiving any recompense for such services? Would it be ethical to make a charge?*

A. In such a situation as this the Official Board or Session should have an understanding with the organist. All persons coming to be married in the church should know if they are expected to pay a fee for the organist's services. The organist should not be put in a position of having to make a charge.

Q. *Our new minister has presented us with what we believe an exorbitant bill for moving expenses. Should there not have been consultation with the stewards beforehand?*

A. Seems sensible.

Q. *Would it be permissible to hold a "By Invitation" fund-raising bridge and whist card party in the basement of a United Church building?*

A. Permission may be granted or refused by the local session.

Q. *Is it compulsory for those who are candidates for membership in the United Church to sign first the pledge to abstain from all alcohol? Or, if it is not compulsory on a general basis, is a local Session empowered to make signing the pledge a pre-requisite to membership?*

A. (1) No. (2) No. Members are received on "a profession of their faith in Jesus Christ and obedience to Him." Sessions do well to insist on temperance and personal discipline, but they must not start adding to the ten commandments.

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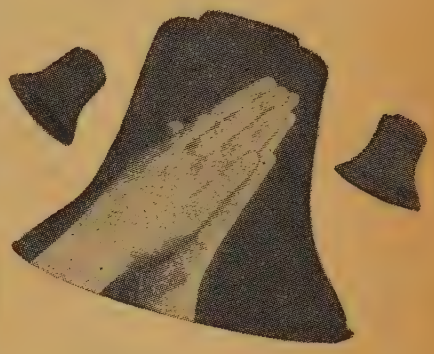

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bout People and Places

w Home for ACTC

ive hundred people were present when new building for the Atlantic Christian ning Centre, Tatamagouche, N.S., was ially dedicated. The service was con- ed by the Rev. John S. H. Moran of benacadie, representing the Rev. A. N. mes, President of Newfoundland Con- nce, whose plane was grounded. The cipal, the Rev. John T. Stewart, and Donald Reid, Chairman of the Board Directors, took part. The address was n by Maritime Conference President, the . J. D. MacLeod. There are 31 students ng courses at the Centre.

ange at Calgary

he **Rev. W. J. Collett** was installed as cipal of the United Church's Mount al College, Calgary, Alta., on December , and will take over his new duties uary 1st. **Dr. John H. Garden,** who has ed, will become Honorary Principal and e in an advisory capacity as well as ining his seat on the Board of Governors. has accepted the position of Associate ister at the Riverview United Church. present enrolment at Mount Royal lege is 1,877.

ts Help Springhill

t. **Andrew's Church, Westmount, Que.,** $845 to the Springhill Disaster Fund, free-will offering of the congregation at cottish concert, held on the eve of St. rew's Day.

urch Funds for Refugees

efugees claimed a major share of funds cated by the United Church's Overseas ief Committee.

total of $112,213.40 from 1958 funds been budgeted. Arab refugee aid gets 000; Hong Kong refugees, $15,000; Korea ef, $10,000. An additional $45,000 will to the World Council of Churches for eral services to refugees, special services Eastern Europe, Cimade (France) and garian relief.

"The need in Hong Kong is desperate," irman Dr. W. Harold Young told the mittee at a recent meeting.

Following a spring cyclonic storm which ed off shack roofs and hurled them down hillside, and blew away clothing and ful belongings, 200 refugee residents e were crowded into the Family Life tre. Immediately the Social Welfare nmittee set to work. Repairs cost $6,495. the people moved back they were given d and clothing parcels, and 65 families ived cash relief, totalling $1,203.60.

re are three-quarters of a million refu- s in Hong Kong, and workers of the rch of Christ in China, in which The ted Church of Canada has a share, are stantly on the watch and helping with ey sent for use in emergencies.

Other projects assisted through overseas ef or inter-church aid include: Japan dren's fund, Vietnam pastors, the ldensian Church, $1,000 for a study and eat centre in West Germany, and $1,300 European students in Canadian theolog- colleges.

The programme is financed through contri- ions to the Missionary and Maintenance d.

Used clothing is also being shipped from United Church's two depots, at 100 Simcoe St., Toronto, and 111 Victoria Dr., Vancouver. Last year, 121 tons went out. Anyone sending clothing to either depot should also forward the cost of shipping, at the rate of 10 cents per pound.

Ann Davison writing from Seoul, Korea, tells of the disposition of the last clothing shipment from Canada:

"The sewing materials are scheduled to go right into sewing projects; the box of milk is going directly to Miss Bourns' feeding station at the hospital; 10 of the bales of bedding are all that Dr. Murray feels she can take to the new hospital in Wonju; the check-pos and school kits will be divided between the Martha Wilson refugee school and the day nursery where the widows leave their children while they work. The larger quantities of clothing will be part of the Korea Church World Service plan to help the 1,500 families who were flooded out of their homes in August. We are setting up feeding stations where they will have a meal a day all winter, and this clothing will help to keep them warm.

"All the bales of nylon stockings will be ready to put right into the back-winding project — the thread is wound back onto spools."

The Weaving School for Widows, started with the help of United Church missionaries in Seoul, has been given an order by the Korean Government for the drapes, bedspreads and upholstery for the villa they are giving General Van Fleet on Cheju Island. President Signam Rhee has asked for upholstery material for his house and he wants the same material to be available on the market. The School is also making drapes for the chapel in the new United Church House in Toronto.

Close Rural Churches?

"Should the small rural church be closed?" was the question discussed with skill and humour by a panel chaired by the Rev. Edward Yoshioka and four laymen of the Elmwood - Chesley, Ont., area at a Rural Life Conference for Grey and Bruce Presbyteries, at which 27 pastoral charges were represented. The answer was an emphatic negative for reasons later amplified by the Rev. E. E. M. Joblin, Assistant Secretary, Board of Home Missions. It must be ever changing with the needs of the Christian and make more use of the experience and ability of laymen, he said. Presbytery officials and area agricultural representatives took part.

Honour Anglican Nurse

When Anglican Nurse **Cecilia Jowett** left Longford Mills recently to live in Huntsville, Ontario, the women of the Thomson Memorial United Church honoured her at a reception for her great contribution to the life of the community, and her interest in the people and the old church on the Indian Reserve at Rama.

St. John's Suburbanites

In the rapidly growing suburban town of **Mount Pearl, Nfld.,** five miles from St. John's, the basement unit of the United Church has been completed and was officially opened and dedicated by the chairman of the St. John's Presbytery, the Rev. L. L. Burry, D.D. The new church ministers to about 100 families and is in charge of Lay Supply J. G. Barnes.

Bethel at Forestburg

The village of **Forestburg, Alberta,** has a new **Bethel Church,** the corner-stone laid by the Rev. G. W. McClintock, chairman of

(Over)

Miller Services

Chinese refugees and their Hong Kong shacks *(see story "Church Funds for Refugees")*

One of a series of messages on Ontario Government Services

PROTECTION FOR PERSONS EMPLOYED IN INDUSTRY

ONTARIO

Safety legislation of the Department of Labour is designed to provide protection for the safety, health and welfare of persons in industry. The Department examines drawings and specifications of industrial and commercial buildings to be constructed, reconstructed or altered and later inspects these buildings during construction to ascertain compliance with approved drawings. It also inspects working conditions and equipment in industrial and commercial establishments to see they meet safety and health standards.

Drawings and specifications of elevators and lifts to be installed or altered are examined and inspections are made during construction, installation or repair. The same service is carried out for boilers and pressure vessels and the qualifications of operators of these vessels are examined. Annual inspections also apply for elevators and boilers.

For further information on industrial safety legislation in Ontario please write to:

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Coronation Presbytery, at a service conducted by the supervising pastor, the Rev. E. B. Brundage. Neighbouring ministers and Mr. Frank Andrews, the student minister, assisted. Greetings were sent by Dr. R. E. Finlay, the "saddle-bag" preacher from Vegreville who conducted the first services in the district, and the Rev. J. R. Geeson, Edmonton, who was minister when the first church was built on the same site in 1916.

Memorial at Sperling

Presented by descendants and church workers, memorial chimes honouring pioneers of the community and builders of the church were dedicated in the **Sperling (Man.) United Church** by the Rev. D. Bruce Johnson, Winnipeg, at a service conducted by the minister, the Rev. H. G. Munro.

Mountview Closes Doors

For 48 years the **Mountview Social Service Home** in Calgary has carried on an effective rehabilitation work with girls. Now, because of the establishment by the Government of the new Alberta Institution for Girls at Belmont, Edmonton, this United Church home is not needed, and was closed December 31st.

Niagara Falls Expands

Four years after the first service was held in the rapidly growing south-west district of Niagara Falls, in a hall erected largely through the efforts of the other five United Churches of the Greater Niagara district, the first unit, the Christian Education building of the **Southminster United Church** was dedicated last month. It now has a membership of over 300. The service was conducted by the Rev. E. G. Riddolls, chairman of the Niagara Presbytery, assisted by the Rev. W. D. Stenlake, the present minister, and the Rev. Harold Watts, under whe leadership and guidance Southminster h its origin.

Lost to the Church

The **Rev. Harry Royle** died Dec. 5th St. Thomas, Ont. Ordained in 1909, his fi charge was in Freshwater, Nfld. He th came to Ontario and served the Church the active ministry until retirement in 194 . . . The Maritime Conference was the sce of the labours of the **Rev. David Cobu** received in 1896, retired in 1937, who di at Harding Point, Kings County, N.B., Nov. 20th. . . The **Rev. William Black,** bo in 1866, who retired from the Presbyteri ministry in 1921, died at Toronto Nov. 21 . . . The **Rev. C. G. Hockin,** who died Winnipeg, Man., Nov. 24th, was receiv into full connection in 1909 and retired 1952 after serving in the western confl ences. He was missionary-at-large from 19 to 1944 at Dugald, Man. . . . Ordained 1914, retired in 1956, the **Rev. Adam Irwin,** Brantford, Ont., died Nov. 24th. charges were all in the central conferenc

Mrs. Ethel M. Hetherington, wife of t late Rev. Albert E. Hetherington, died Vancouver, B.C., Oct. 15th. . . Died Strathmore, Que., on Nov. 23rd, M **Lillian Rondeau,** wife of the late Rev. S. Rondeau. . . On Nov. 24th at Lindsay, O **Mrs. A. Ena Thompson,** wife of the l Dr. J. E. Thompson, former member of t Dental Faculty of the West China Uni University, Chengtu.

Mrs. William Inglehart, a past presid of the Dominion Council Woman's As ciation and active for many years in organization of Presbytery Woman's As ciations, died in Toronto, November 30th

Sunday School by Radio

The Maritime and British Columbia Co ferences have new District Supervisors the Sunday School in the Home by M and Air, which serves the individual famil who cannot attend a regular United Chu Sunday School.

Mrs. W. C. MacPherson was a vi president of the National YPU, and presid and secretary of the Maritime YPU, Sunday School teacher in her home city

Mrs. MacPherson

Mrs. Freeman

Saint John, N.B., and a director of Christ Education in St. Paul's United Chur Fredericton. Now living in Sydney, N. she is corresponding secretary of the Sydn Presbyterial, W.M.S.

Mrs. F. C. Freeman went from Onta to B.C. as a missionary nurse, spending fo years at Bella Bella and six years at United Church Mission Hospital at P Simpson, the last four as Superintende Later her work was largely through t W.M.S. in local and Presbyterial capaci She is now corresponding secretary of t British Columbia Conference Bran W.M.S. and lives in Vancouver.

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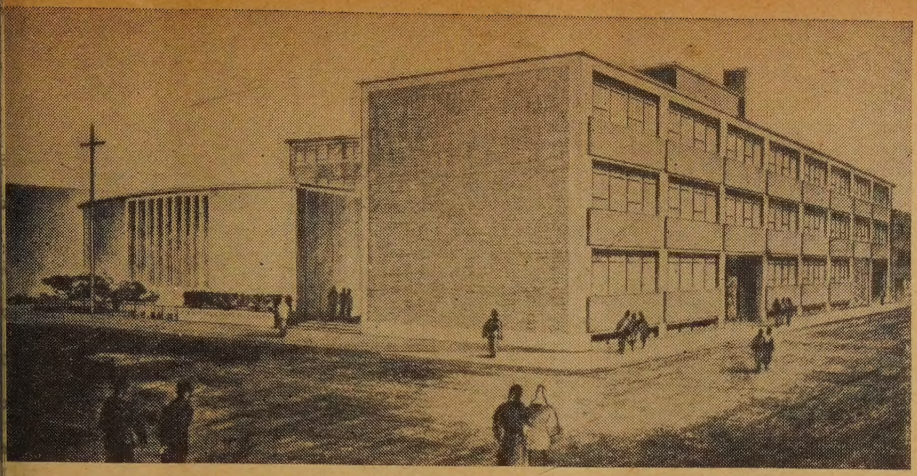

Architect's sketch of Fred Victor Mission's "new deal for transients"

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ew Deal for Transients

Demolition work was started last week part of the 64-year-old Fred Victor ssion, one of downtown Toronto's best-own landmarks. In its place will rise a ,000,000 structure that will provide a per-nent home for about 60 aged men, beds 110 transients, a 280-seat chapel and an litorium for congregational work, and a abilitation programme.

"Goodwill Industries" will employ both n and women in such jobs as upholstering niture and repairing clothing for low-cost e.

"We think the new mission will be a del for work of this kind in other cities," d the Rev. J. I. MacKay, co-superinten-nt of home missions, in announcing the ject.

The Toronto Home Missions Council is viding about $600,000 of the cost, from 2,400,000 fund raised in the four Toronto sbyteries for church extension and down-vn work. The province will help finance senior citizens' home section, and another 00,000 is available from the present Fred tor Mission Building Fund.

Construction is planned so that the mis-n will be able to carry on its normal rch programme and its work with nsients.

The Rev. W. A. Hunnisett, Fred Victor's erintendent, who has worked there 42 rs, reports he has never had fewer than men a night at the mission this year. The al has gone as high as 202.

lbury Loses Tipple

The **Rev. D. Graham Tipple,** Darrell S. ffat Memorial Church, Tilbury, Ontario, accepted a call to Central United Church, lt Ste. Marie, Ont., effective Feb. 1, 1959.

ay Around the World

White-gowned and masked specialists ved from bed to bed in the eye clinic of Vellore Christian Medical College in ia, lifting the film of cataracts from 100 rs of eyes.

That is but one dramatic accomplishment ving from the Annual World Day of yer observed by Christian women to be d on the first Friday in Lent, February h. It was financed by offerings received n last year's service.

The service, prepared this year by Egyptian men, mostly of the Coptic Church, will used in 144 countries, by people speaking 60 languages and 1000 dialects. It will carried out by brown-skinned Polynesians, anese and Koreans, dark-skinned families Africa, and fair ones in the European

(Over)

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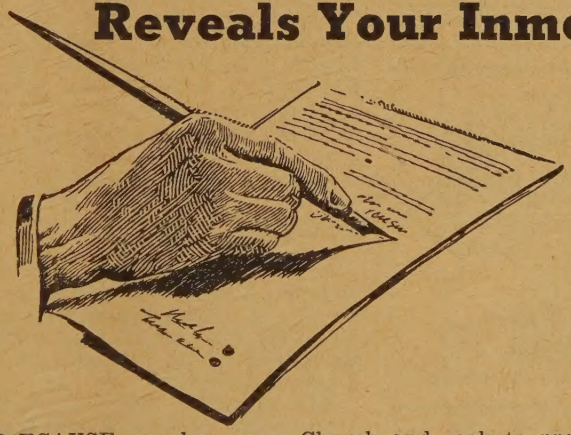

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countries, the British Isles, the United States and Canada.

Starting in the mid-Pacific, west of the International date line, the 24-hour prayer chain will begin at dawn in Queen Salote's Tonga Islands. As the sun climbs up the heavens, new prayers will rise in other countries until they fade away as the great ball of light sinks behind St. Lawrence Island in the Arctic seas.

Canadian services will be held in communities from the Atlantic to the Pacific, and north to the missions of Eskimo and Indian. Offerings will go towards overseas projects in hospitals and schools of Korea, India, Japan; towards training leaders in Christian education; rehabilitating refugee peoples; village improvement; and towards the broadcasting of Christian literature for new literates.

Ministers Before Mike

Forty-five ministers, one from as far away as Vermilion, Alta., attended the **fourth radio and television workshop** held in St. Paul's United Church, Port Arthur, Ont. They represented United, Anglican, Presbyterian, Baptist and Fundamental Baptist churches, and the Salvation Army. The workshop was set up by Rev. Keith Woollard, United Church director of radio and television. Local arrangements were made by the Rev. D. Lockland and the Rev. D. M. Burns, Conference and Presbytery Radio-TV conveners. Script writing by the members was particularly effective. They also did recording and production on radio and TV, becoming quite adept in handling camera and controls.

Voice from India

Introduced as "a Christian stateswoman with a tolerant Christian approach to world affairs," the **Rajkumari Amrit Kaur,** addressing a New York luncheon audience, paid tribute to Christian missionaries who have built schools, colleges and hospitals in India. That country's only woman Member of Parliament stated that their impact was in bringing ideas for social reform which the Indian people badly need.

She declared that while she felt that evangelization should be left to the Indian Church, India welcomes those who come to help minister to the sick and suffering and to teach in its schools.

"If the war which now darkens our skies is to be finished," she said, "it must be by this kind of service to mankind."

Re-marriage Allowed

For a trial period of six years, the **Greek Orthodox Church** will permit marriage in the case of couples separated for more than 10 years. The decision was made at the recent meeting in Athens of the 13th Triennial Assembly.

This Assembly also upheld the Holy Synod ruling that only lay theologians may represent that Church in the World Council of Churches, this because some Protestant member bodies deny the doctrine of the Holy Trinity.

Growth Forces Move

There has been a shift in the meeting place of the 18th General Council of the **World Alliance of Reformed Churches.** The growth in membership since the 1954 Princeton meeting makes it necessary to move from Campinos to Sao Paulo, Brazil, where a new 1000-seat First Independent Presbyterian Church will be the scene of the general meetings. The Council opens on July 2 and runs through to August 6th. The Uni Church of Canada delegation has not been named.

Scandal in the Church

"Never forget the scandal of a divid church," former presiding Bishop He Sherrill of the Episcopal Church, warned National Council meeting recently. There much talk about church unity but not mu evidence of concern about it in Americ churches, he contended. Probably this because of the country's denominatio prosperity which fosters an atmosphere self-sufficiency, and there is a reluctance wrestle with the more serious divisions theology and Church order. Dr. Sher contrasted this situation with that existi in areas of older civilizations and m unstable conditions where the question unity of churches is pressing.

PALESTINE REFUGEES

(*Continued from page* 24)

phrase "live at peace with their neighbour "We couldn't be guaranteed that this wo be so," they say. "And efforts to pay co pensations have been rejected by hos governments," said one Israel governm officer.

"We're in a hopeless stalemate," well-educated refugee told me over a gl of cold lemonade. Before the 1948 war had a good job and home in one of large coastal cities in what is now Isr territory. He doesn't live in a refugee ca but he couldn't see much hope for th who do. "You'll be hearing from me," said, "I want to come to Canada and st a new life."

But for almost a million restless refug it is just a long wait for they don't kn what. Some had hopes of becoming s supporting through UNRWA grants. Bef funds ran out in April, 1957, 7,200 started in small business ventures.

Now they look to the young people create a better future for themselves. T are sending almost 200,000 of their child to elementary and high schools. Three h dred and sixty of the best students went to university last year on scholarships. several hundred are getting trades train in the United Nations' and mission scho They are the refugees' hope for future. ●

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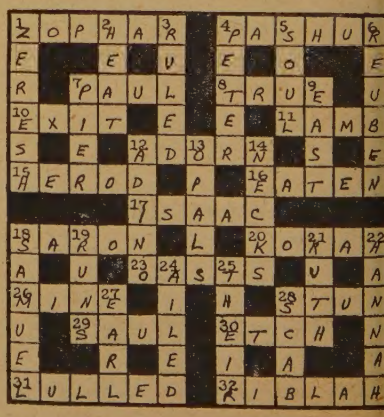

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PULPIT VACANCIES

THENS, one-point Charge, vacant February 1st, 1959. Interested ministers please write elma Craig, Recording Steward, Athens, Ont.

UBURN, Ontario—Knox United Church, vacant from January 1st, 1959. Correspondence from erested ministers re this three-point Charge will welcomed. Fine, comfortable red brick manse h oil heating and modern conveniences. Paved hway, Collegiate bus. Salary $4,000.00 including vel allowances. Write to Mr. Lloyd Walden, R. 3, Blyth, Ont.

AVELOCK - TRENT RIVER — Two-point Pastoral Charge, Peterborough Presbytery, now ant. Interested ministers please write Pastoral ations Committee, Box 178, Havelock, Ont.

T. DAVID'S - CORY Pastoral Charge, Saskatoon, vacant March 1st. New manse, study in both rch and manse. Aid-receiving University city. ssibility of extension work in suburban area. rite Rev. Bruce Underhill, 1201 Ave. O South, katoon.

ILBURY Pastoral Charge, Kent Presbytery, Ont., becomes vacant February 1st, 1959. Interested nisters please write Secretary Pastoral Relations mmittee, Mr. W. C. Crozier, Box 160, Tilbury, tario.

OWNSHIP of Scarboro, Metropolitan Toronto—Curran Hall Park United Church, constituted June 1958 — now vacant, requires a minister. ase write Mr. W. Greenwood, 77 Ladysbridge ve, Scarboro.

REHERNE, Manitoba, United Church, now vacant, invites correspondence from interested nisters. One point charge; modernized, furnished nse. Harold Brooking, Sec., Treherne, Man.

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ASSISTANT MINISTERS WANTED

OUNG United Church in downtown Winnipeg is in need of an Assistant Minister commencing 1st, 1959. Interested ministers write Mr. C. K. ers, Young United Church, Broadway and Furby, nipeg 1, Man., giving any helpful information as age, pastoral experience, etc.

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Announcement

Owing to the establishment by the Alberta Government of the Alberta Institution for Girls at Edmonton, the services of the United Church Mountview Social Service Home in Calgary will no longer be required. Mountview Home will be closed on and after December 31, 1958. The local Board of Governors and staff members wish to express thanks to all who by interest, sympathy and tangible means have supported, sustained and inspired a service which has given 48 years to moral welfare effort and endeavour. Jessie R. McIntyre, Superintendent.

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Dates to Remember

The Protestant Women's Federation will hold a dessert luncheon at 1.15 p.m. January 9th, at 23 Prince Arthur Ave., Toronto. The guest speaker at 2.15 p.m. will be the Rev. A. C. Forrest, Editor of THE UNITED CHURCH OBSERVER.

Old Carpet Wanted

The church on a struggling little Ontario charge is being remodelled by volunteer labour. The Ladies' Aid has paid for a new floor. They would like to carpet the pulpit platform and the 26-ft. long aisle, but can't afford it. If any church, putting down new carpet, could donate enough to fill this requirement, it would be greatly appreciated. Write the Editorial Office, THE UNITED CHURCH OBSERVER, 299 Queen St. W., Toronto 2 B, Ontario.

Publishing House Notes

Observer Tour

I RECOMMEND cordially THE OBSERVER Tropics Tour to Bermuda and Trinidad for those who plan a winter holiday and would like to learn more of the work and mission of the Church. Enquiries and reservations should be made this month. The tour as advertised is planned for March 7 - 16.

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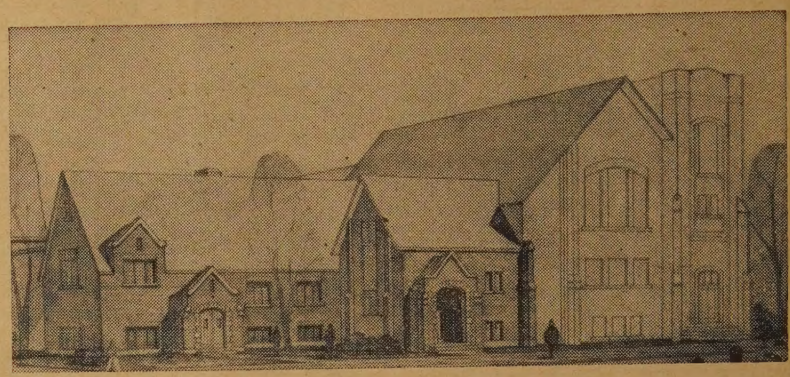

. . . says the Rev. F. H. Joblin of Ottawa's Westboro United Church.

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